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रामचरितम् श्रीसन्ध्याकरनन्दिविरचितम् ।

THE RĀMACARITAM of SANDHYĀKARANANDIN

Edited with Sanskrit commentaries and English Translation

By

Dr. R. C. Majumdar, M.A., PH.D.,
Vice-chancellor, Dacca University,

Dr. Radhagovinda Basak, M.A., PH.D.,
Professor of Sanskrit, Presidency College, Calcutta,
Lecturer in Sanskrit, Calcutta University,
Sometime Lecturer in Sanskrit, Dacca University.

AND

Pandit Nanigopal Banerji, Kavyatirtha,
Sometime Lecturer in Sanskrit, Dacca University.

Published by the Curator,
THE VARENDRA RESEARCH MUSEUM,
RAJSHAHI.

Price Rupees Four only.

December, 1939

Printer : Sures C. Das, M.A.

ABINAS PRESS

(*General Printers & Publishers Ltd.*)

119. DHARAMTALA STREET, CALCUTTA.

P R E F A C E

The manuscript of *Rāmacarita* was discovered by MM. Pandit Haraprasād Śāstrī in 1897. It contained not only the complete text, but also a commentary of the first Canto and 35 verses of the second. The portion of the manuscript containing the commentary of the remaining verses was missing.

MM. Śāstrī printed the text and the commentary from this single manuscript in the Memoirs of the Asiatic Society of Bengal, Vol. III, No. 1. The scope of his work may be described in his own words : “The commentary, as may be expected, gives fuller account of the reign of Rāmpāla (*sic*) than the text. The other portion of the text is difficult to explain, and I have not attempted to make a commentary of my own. But I have tried, in my introduction, to glean all the historical information possible by the help of the commentary and the inscriptions of the Pāla dynasty, and other sources of information available to me In the introduction I have attempted to write a connected history of the Pālas of Bengal from their election as kings in about 770 A.D. to the end of Madanpāla’s (*sic*) reign” (pp. 1-2). Ever since its publication the *Rāmacarita* has been regarded as the most important literary document concerning the history of the Pāla rule in Bengal. It has formed a subject of critical discussion by notable scholars, and many of its passages have been interpreted in different ways. Scholars have, however, experienced great difficulty in dealing with the text on account of the absence of any translation either of the commented or of the uncommented portion. The difficulty was rendered all the greater by certain readings and interpretations of MM. Śāstrī which proved to be erroneous on a closer examination of the manuscript. A new and critical edition of the text, with a

running commentary and an English translation of the whole of it, was, therefore, a great *desideratum*.

In order to supply this long-felt need two of us undertook, about ten years ago, to bring out a new edition of the text to be published by the University of Dacca. Some time after we had begun our task we came to learn that one of our colleagues was engaged in editing the text on behalf of the Varendra Research Society, Rajshahi. It was immediately felt by us that the unnecessary duplication could be avoided, and perhaps a more improved edition could be brought out, if we three joined in our common task. The Varendra Research Society heartily agreed to the proposal, and this new edition of *Rāmācarita*, published by the Varendra Research Society, thus came to be the joint work of us three.

At the time when we commenced to work under this new arrangement all three of us were teachers of the University of Dacca. But some time later Dr. R. G. Basak left this University to join the Presidency College, Calcutta. This circumstance is mainly responsible for the long delay in the publication of this work. For almost each single verse in the uncommented portion gave rise to difficulties, and, in many cases, led to differences of views, which had to be settled by correspondence. It has been our aim to arrive at an interpretation agreed upon by all of us, and thanks to prolonged discussion, partly oral and partly by correspondence, this has been possible in almost all cases. In a few instances where such an agreement became impossible, the alternative meaning proposed by any one of us has been recorded in the footnote.

The text has been carefully prepared by an independent study of the original manuscript. It was read by all three of us together and we have noted in all cases the differences from that published by MM. Śāstrī.

It has been an arduous task to interpret and write a commentary upon verses containing hidden allusions, and referring to incidents, fresh in the mind of the writer, but forgotten long since and

completely unknown either to history or to tradition. It is, therefore, too much to expect that our views will be free from blemish or criticism. But if we have succeeded in dispelling, even to a small extent, the almost complete darkness that surrounded the incidents described in the latter part of the book, and in helping others to throw fresh light where we have failed, we shall regard our labours amply rewarded.

In preparing the English translation our aim has been to make it literal rather than idiomatic. The translation of the uncommented portion is, of course, based on the commentary added by us to each verse.

The addition of an independent commentary of the latter part of the text and the English translation of the whole book have made the scope of our work wider than that of MM. Śāstrī. But in one respect we have restricted it. As noted above, MM. Śāstrī added in the Introduction a connected history of the Pālas in Bengal. At the time when he wrote, this was rendered necessary by the paucity of general knowledge on the subject. Happily, it is no longer so. The history of the Pālas has since been treated in several historical works, and is fairly well-known, at least in its broad outline. We have not, therefore, attempted this task, but have merely confined ourselves in our Introduction to the elucidation of the episode treated in the *Rāmacarita*.

We are indebted to Kumār Sarat Kumār Roy of Dighāpātiyā for having readily agreed to publish this edition at his own expense, but on behalf of the Varendra Research Society. Our thanks are also due to the Royal Asiatic Society of Bengal for having kindly placed at our disposal the unique manuscript of *Rāmacarita*. The book has been printed by Babu Sures Chandra Das, M.A., one of our old students, in his own Press. He has taken more than ordinary care in seeing it through the press, and we take this opportunity of thanking him for all the troubles he took on our behalf.

Nevertheless some mistakes have crept in and a list of corrections has been added. For this we can only crave the indulgence of the reader.

September 15, 1939.

R. C. MAJUMDAR

R. G. BASAK

N. G. BANERJI

INTRODUCTION

I. THE TEXT AND ITS AUTHOR

The *Rāmacarita* is a unique composition in many respects. It gives an historical account of the successful revolution in Northern Bengal which cost the Pāla king Mahīpāla his life and throne, and of the restoration of the paternal kingdom by Rāmapāla, his youngest brother. This great revolution, and specially the restoration, form the main theme of the work, and we know of no other Indian text which deals with an important contemporary historical episode with such wealth of details. The technique of composition is equally unique. Each verse of the poem has two meanings, one applicable to the story of the *Rāmāyaṇa*, and the other to the history of the Pāla kings. The common element in the names Rāmacandra and Rāmapāla no doubt suggested the peculiar nature of the composition, and it was facilitated by the story of loss and recovery of Varendrī, which was the name of the fatherland (*janaka-bhū*) of Rāmapāla; both these words being also applicable as an epithet to Sītā, the beloved wife of Rāmacandra, who was stolen by Rāvaṇa and recovered by him. Round this central imagery the poet, by his wonderful command of the Sanskrit language, has woven a masterly epic poem which, taken in one sense, gives the well-known story of the *Rāmāyaṇa* and, in another sense, a detailed account of the life and reign of Rāmapāla.

The necessity of keeping to this double meaning obliged the author to use obscure words and unfamiliar expressions, and in particular to present personal and proper names in abbreviated and occasionally very twisted forms. Although the poem, as a literary composition, showed, therefore, technical skill of a high order, it was not likely to be fully intelligible to one not well acquainted with the history of the times. Fortunately this difficulty was realised before it was too late, and some one wrote a commentary for the elucidation

of the subject-matter of the poem and thereby earned the gratitude of the posterity. This person, whose name is yet unknown, probably lived shortly after the author, and in any case must have flourished not long after, at a time when the events of the reign of Rāmapāla were still fresh in the minds of the people. This commentator appears to have quoted a lexicon in support of the two meanings of the word *nānā* in verse 33 of Chapter II, which occurs in the lexicography (*Vaijayanī*) of Yādavaprakāśa who is generally regarded to have flourished towards the end of the twelfth century A.D. MM. Śāstrī's view that the commentary was probably written by the author himself,¹ while unnatural in itself, is positively disproved by the reference to different readings of the text in the commentary of verse 22 of Chapter I, for no author would possibly vouch for two different readings of his own text. Moreover, the commentator has often explained a word in more ways than one.

It is reasonable to hold that this unknown person wrote a commentary of the whole text, though actually, in the single manuscript that we possess, the commentary does not run beyond verse 35 of Canto II. The discovery of another manuscript may at any future date, give us the missing portion of the commentary.

The manuscripts of the text and the commentary are written by different persons, in proto-Bengali character current in the twelfth century A.D. The text, written by Śīlacandra, contains many slips and errors. The scribe of the manuscript containing the commentary is unknown, but was evidently more learned than Śīlacandra.

So far as the commented portion is concerned, we may be tolerably certain that the text has been handed down to us in its original form. The same thing cannot be said of the remaining part. As a matter of fact MM. Śāstrī observed that "the scribe seems to have omitted many verses after" verse 5 of Canto IV (p. 51,

¹ A Descriptive Catalogue of Sanskrit Manuscripts in the Government collection under the care of the Asiatic Society of Bengal, by MM. H. P. Shāstrī, Calcutta (1923) Vol. IV, p. 1.

fn. 1).¹ Fortunately the text itself supplies us a means of checking the extent of the loss, though this was overlooked by MM. Śāstrī. At the end of the text we have the words “Āryā—220” clearly written, but this has been omitted in the text printed by MM. Śāstrī. These words were certainly intended to convey that the text consisted of 220 verses, all in *āryā* metre. The Ms. contains only 215 verses in *āryā*, and so only five verses have been left out, probably due to the carelessness of the scribe.

The author of the poem, *Sandhyākaranandī*, has given a short account of himself in the concluding portion of the text called *Kaviprasasti*. He was an inhabitant of the village called *Bṛihadvaṭu*² situated close to the city of Puṇḍravardhana, and belonged to what he calls the illustrious family of the Nandins. He was the grandson of Pinākanandī and the son of Prajāpatinandī. Prajāpatinandī was an important personage and held the office of *Sāndhivigrahika* (Minister of Peace and War), presumably under Rāmapāla. Sandhyākara devotes several verses to a flattering description of his own poetic skill and a scathing condemnation of those who dared to criticise or slander his writings. It is evident that he had his enemies, and, presumably for that reason, did not publish his poem *Rāmacarita* immediately after it was composed. It was at first kept carefully concealed, but gradually stray verses passed from mouth to mouth, and, attracted by their beauty, a band of admirers rescued the work from oblivion. The detailed and pointed reference to the so-called slanderers seems to suggest that either the author had some personal or political enemies whom he had good reason to dread, or some other poetical work, previously written by him, had been adversely criticised. But whatever might have been the opinion of those whom he regarded as his professed enemies, the author had no doubt in his own mind about his own

¹ These figures within brackets, after reference to MM. Śāstrī's view, refer to the pages of his edition of *Rāmacarita*.

² MM. Śāstrī evidently took this word as an adjective and not a proper name. (See p. 153 fn. 4).

high poetic talents, and modesty was certainly not a trait in his character. He did not hesitate even to call his poem 'a *Rāmāyaṇa* of the Kali age' and describe himself as *Kali-kāla-Vālmīki* i.e. Vālmīki of the Kali age.

Sandhyākaranandī was a contemporary of Rāmapāla and, by virtue of the high office of his father, had ample opportunities of knowing the inner history of the stirring political events of his time. The concluding verse of Canto IV shows that the poem was actually composed, at least finished, during the reign of Madanapāla, the son of Rāmapāla and third in succession from him.¹

Sandhyākaranandī was a Karaṇa (Kāyastha) by caste.² He begins his poem with two opening verses which contain invocations to Viṣṇu and Śiva. So it appears that he was Brāhmaṇical in religion.

The words in the manuscript at the commencement of both the text and the commentary, which indicate a salutation to Śrīghana or Buddha,³ seem to have been written by the scribes, one of whom, Śilacandra, as his name suggests was probably a Buddhist. If, however, the words of salutation to the Buddha at the beginning of the text are taken as having been written originally by the poet himself, he may be credited with some attachment to Buddhism, the religion of his royal patrons.

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After the formal invocations the author refers to Dharmapāla as 'the ornament of the family of the Pālas, who bore the burden of

¹ MM. Śāstrī calls Madanapāla the fourth king from Rāmapāla. This is misleading, for only two kings—Kumārapāla and Gopāla—intervened between the two.

² MM. Śāstrī calls Sandhyākaranandī a Brāhmaṇa, but in verse 3 of the Kaviprasasti, Prajāpatinandī, the father of Sandhyākara, is described as the 'foremost among the Karaṇas.' The Karaṇas generally denote a Kāyastha. According to MM. Śāstrī the family derived its cognomen from the residential village called Nanda, and is "still well-known." He, however, cites no evidence.

³ Cf. Verse 7 of the Bodhi-Gaya Inscription of Jayaccandradeva (I. H. Q., Vol. V, p. 29).

⁴ The abbreviation RC has been used for Rāmacarita in the following pages. (Figures within brackets refer to the Canto and the verse of the Text).

the earth as far as the seas (I. 5)'. It is worthy of note that he does not mention Gopāla, and his comparison of Dharmapāla with Ikṣvāku (I. 4) and description of the Pāla kings as born in Dharmapāla's family (I. 5) seem to indicate that he regarded Dharmapāla, rather than Gopāla, as the founder of the royal family of the Pālas. This can only be explained by the greater eminence and renown of Dharmapāla who really laid the foundations of the Pāla empire and the greatness of the family.

The author makes a passing reference to the origin of the Pāla family (I. 4), but unfortunately it is too meagre and obscure to be of any real help in solving this knotty problem. After making an invocation, which is applicable both to the Sun and the Ocean (I. 3) the author says that Dharmapāla was born in *his* family (I. 4). The commentator takes the pronoun to refer to the Sun in the case of Ikṣvāku, the progenitor of Rāma, and to the Ocean, in the case of Dharmapāla. It is not, however, easy to understand what is implied by saying that Dharmapāla was born in the family of the Ocean (*samudra*). Mr. R. D. Banerji has drawn attention to an echo of this tradition in the story, recorded by Ghanarāma in his *Dharma-maṅgala*, that when Dharmapāla's queen Vallabhā lived in the forest, the ocean (*samudra*) enjoyed her person and a son was born to her.¹ Another tradition to the same effect is preserved by Tāranātha. It is said that the younger queen of Gopāla procured medicine from a Brāhmaṇa magician in order to win the favours of the king and bring him under her power. She mixed it with food, and ordered a slave-girl to take it to the king. While proceeding along a river-bank the feet of the girl slipped and the food fell into water. It was carried by the stream to the house of the Nāga king Sāgarapāla, who ate it. Having assumed, by virtue of the medicine, the form of Gopāla, he approached the queen and begot a son who ultimately succeeded Gopāla on the throne.²

¹ Bāṅglār Itihāsa, Second Edition, pp. 168-9.

² Tāranātha's History of Buddhism—Translated by A. Schiefner, pp. 208-9.

These silly stories explain the popular tradition about the origin of the Pālas from Samudra (Sāgarapāla or the ocean). But verse 2 of the Kamauli plates ¹ of Vaidyadeva, a contemporary of Sandhyākaranandī, refers to the Pāla kings as descended from the Sun. Mr. R. D. Banerji is of opinion that as Sandhyākaranandī's reference to the origin of the Pālas from *samudra* (Ocean) is in agreement with the account of Dharmamaṅgala, it must be regarded as undoubtedly correct, and the account given in the Kamauli plates must be due to the ignorance of the writer of that document.²

It is difficult to believe that an official of Vaidyadeva, who was so closely associated with the Pālas, could be ignorant of the current traditional belief about the origin of that royal family. We are, therefore, bound to accept the view that the theory of solar origin of the Pālas was also current about the time when both Vaidyadeva and Sandhyākaranandī lived. It is, therefore, very tempting to take the pronoun '*tat*' in the expression *tat-kula-dīpa* (I. 4) to refer to both the Sun and the Ocean, mentioned in the preceding verse. In other words, Sandhyākara perhaps very cleverly referred to both the traditions about the origin of the Pāla family in vv. 3 and 4 of Canto I. This also explains, what would otherwise appear as somewhat unusual, *viz.*, that the usual invocations to Śiva and Viṣṇu are followed by an invocation to the Ocean and the Sun. This verse was evidently introduced to enable the author to refer to the prevalent twofold traditions about the origin of the family. It is true that the commentator restricts himself to only one interpretation, but it may be one of the instances in which he failed to comprehend the whole meaning of the author.

There is a specific reference to Dharmapāla's fleet of stone-boats crossing the sea (I. 4). This might refer to a naval expedition, of which no other evidence has been preserved. What is meant by stone-boats (*śilā-naukā*) is also not very clear. What important historical event is alluded to in this obscure passage, we shall perhaps never know.

¹ Gaudālekhamālā, p. 198.

² Op. cit., pp. 169-70.

Passing over the other Pāla kings who succeeded Dharmapāla, the author next mentions Vighrahapāla, the third king of that name (I. 8). According to the text, Vighrahapāla defeated Kārṇa in battle, but protected him, and married Yauvanaśrī (I. 9). The commentator elucidates the passage by saying that this Kārṇa was the king of Ḍāhala, and Yauvanaśrī was his daughter, and that Vighrahapāla, instead of uprooting the vanquished king Kārṇa, protected him by concluding a peace with him known as *kapālasandhi*. Now this *kapālasandhi* has been explained both in Kauṭīliya Arthaśāstra (Bk. VII—Ch. III) and Kāmandakīya Nīṭisāra (IX. 5). Under this form of agreement a very large amount of money has to be paid to the conqueror. According to Kāmandakīya the two powers concluding the treaty are of equal strength and the treaty does not produce any mutual confidence. In other words, such a treaty brings about cessation of hostilities but no lasting peace or friendship between the adversaries. It may be noted here in passing that another daughter of this very Kārṇa, named Vīraśrī,¹ was married by the Varman king Jātavarman of East Bengal.

The commentator's view of the political relations between Vighrahapāla and the Kalacuri king Kārṇa is probably not very far from truth. The long-drawn struggle between the Kalacuris and the Pālas commenced in the latter part of the tenth century A.D., with the raids of two successive Kalacuri kings, Yuvarāja and his son Lakṣmaṇarāja against northern and southern Bengal. The struggle was renewed by the great Kalacuri emperor Gāṅgeyadeva, who is described even by his enemies as the conqueror of the world. He defeated the Pāla king, either Mahīpāla I or his son Nayapāla, conquered Benares, and might have extended his conquest even further east. His son Kārṇa or Lakṣmīkārṇa continued the campaign against the Pālas. We get some details of the struggle between Nayapāla and Kārṇa from the Tibetan source. It seems that at first Kārṇa defeated Nayapāla, but later the fortunes of war

¹ N. G. Majumdar—*Ins. of Bengal*, Vol. III, p. 17.

turned against the Kalacuri king. When his troops 'were being slaughtered by the troops' of Nayapāla, the great Buddhist teacher Dīpaṃkara Śrījñāna (also known as Alīśa), who was at that time residing in Mahābodhi, intervened, and succeeded, with great difficulty, in inducing the two hostile kings to conclude a treaty on the basis of the mutual restitution of all conquests and plunder.¹

Verse, I. 9, of RC shows that this treaty was merely an interlude and the struggle was renewed in the time of Vighrahapāla III, the son and successor of Nayapāla. Karna had, during the interval, secured a position of supremacy by destroying the Paramāras and the Candellas and conquering the upper valley of the Mahānadī. In the renewed campaign Karna must have scored great success at the beginning. That he advanced at least up to the border of Bengal is proved by his record on a pillar at Paikor in the district of Birbhum. It appears, however, from verse I. 9 of RC that, as on the previous occasion, Karna was defeated by Vighrahapāla. If the commentator of RC is to be believed, Karna had to buy peace by offering large treasures, and the alliance was cemented by the marriage of Vighrahapāla with Karna's daughter. This long-drawn struggle must have exhausted the strength of the Pālas and undermined their power and prestige to a certain extent, and it may be held as, at least partly, responsible for the calamity that befell the Pāla kingdom shortly after the death of Vighrahapāla III.

This calamity forms the main subject-matter of RC which gives a somewhat detailed account of the history of the Pālas from the accession of Mahipāla II, the eldest son and successor of Vighrahapāla III.

After mentioning the marriage of Vighrahapāla III with Yauvanaśrī the RC states (I. 10) that three sons were born to him, viz., Mahipāla (II) Surapāla, and Rāmapāla.² Then follow a long

¹ J. B. T. S. Vol. I, pp. 9-10.

² RC does not say that these sons were born of Yauvanaśrī. The fact that the Rāṣṭrakūṭa chief Mahapa is later referred to as the maternal uncle of Rāmapāla indicates that the Kalacuri princess Yauvanaśrī was not the mother of the latter.

string of verses in praise of Rāmapāla, the youngest of the three sons, but from incidental references contained in these verses we can form a pretty good idea of the political events which occurred immediately after the death of Vigrahapāla III.

It is obvious from the manner in which the author continues the account after Vigrahapāla III that he wrote the history entirely from the standpoint of Rāmapāla, and as a professed partisan of this patron king, whom he regarded as the hero of the whole episode, and as an ideal king like Rāmacandra. Suspicion, therefore, naturally attaches to his statement about the adversaries of Rāmapāla, and in this category we have to include, as subsequent events will show, both his elder brother Mahīpāla II as well as the Kaivarta chiefs who seized his paternal kingdom. Although the author occasionally showed an unusual degree of generosity by bestowing praises upon both, it is hardly to be expected that he could always take an impartial view of men and things, and that his judgment was not warped by a deep-rooted faith and belief in the innate honesty and injured innocence of Rāmapāla and the villainy of those who were opposed to him and responsible for all his troubles and sufferings. This point must always be kept in view in making an estimate of the historical value of the account that follows, particularly as we possess no independent source of information to test the soundness of either the general view of the author or the accuracy of his statements. On the other hand, it would be unwise to conclude that the adversaries of Rāmapāla were necessarily just and honest, or that what the author says about them is the reverse of truth and we have every right to re-construe their history in a more favourable light by supplying facts from our own imagination.

We shall, therefore, proceed to sketch the account of the Pālas subsequent to the death of Vigrahapāla III, exactly and in so far as it can be gleaned from the text of the RC supplemented by the commentary. How far it can be regarded as true is to be decided by the historian, bearing in mind what has just been stated above.

Mahīpāla II being the eldest son succeeded his father Vighraha-pāla III. Only two incidents of his reign are mentioned in RC, viz., the imprisonment of his two younger brothers, and the great revolution that cost him his life and throne.

As regards the first we are told that the report of mischievous people led the king foolishly to believe that Rāmapāla was plotting to seize his throne, and, suspecting this danger, he put both his younger brothers Rāmapāla and Surapāla in chains and confined them in a prison-cell. This action is condemned as an act of fraudulence (I. 37) by the author who calls the king as "given to wonderful tricks and hard as a solid pavement of stone" (I. 32), and describes him as "determined not to protect truth and polity" (I. 36).

As regards the second, RC merely refers to *anītikārambha*, or an impolitic enterprise of Mahīpāla (I. 31). In explaining this the commentator tells us that Mahīpāla, when faced by a rebellion of a large number of his vassals or chiefs (*milit-ānanta-sāmanta-cakra*), who had a powerful and well-equipped army, disregarded the advice of his ministers and rashly advanced to the fight. This was the impolitic enterprise and it led to a veritable disaster, for Mahīpāla was defeated and killed, and Varendrī was lost to the Pālas. Evidently the same incident is alluded to in verse 22 in Canto I where, again, the calamity is attributed to Mahīpāla's *durnnaya* or wrong policy, and the *vyasana* which the commentator explains as passion for war (*yuddha-vyasana*).

That the author of RC did not entertain a favourable opinion about Mahīpāla II is quite clear from the way in which he describes these two incidents, and specially from the words and phrases used in connection with them to describe the king's character. It is, however, noteworthy, that while the episode of the great rebellion and the part played by the king therein are alluded to merely by way of a casual reference, in short detached phrases, unintelligible without the help of the commentary, the imprisonment of Rāmapāla is described at length in six verses (I. 32-7). This is an

important indication that the author's judgment of Mahīpāla was influenced mainly by the latter event. In other words, he considered Mahīpāla far more blameworthy for his conduct towards Rāmapāla than for the folly which led to the loss of Varendra. If we remember the open and professed partisanship of Sandhyākaranandī for his hero Rāmapāla, we should be cautious in accepting, at its face value, both his judgment of the king and his version of the cause and nature of the imprisonment of Rāmapāla. As regards the other incident which cost Mahīpāla his life and throne, if the commentator's view is to be accepted, the gravamen of the charge brought by the author against Mahīpāla consists of his lack of wisdom and good policy (*anīti, durnnaya*) and an inordinate passion for war (*yuddha-vyasana*) which led him to undertake a rash military enterprise in spite of the advice of his ministers to the contrary. Apart from these two specific incidents the RC contains only one general reference to the character of Mahīpāla, in which he is described as '*rājapravara*,' which the commentator explains as *nrpatiśreṣṭha* or excellent king (I. 29). This passing reference, unconnected with any special incident, seems to indicate that Sandhyākaranandī did not fail to appreciate the general merits of Mahīpāla as a king, although he disapproved of his conduct towards his brothers.

But whatever view we might take of the attitude of the author of RC towards Mahīpāla, there is absolutely no justification for the following statement made by MM. Śāstrī :

"Mahīpāla by his impolitic acts incurred the displeasure of his subjects The Kaivartas were smarting under oppression of the king. Bhīma, the son of Rudoka, taking advantage of the popular discontent, led his Kaivarta subjects to rebellion." (p. 13)

There is not a word in RC to show that Mahīpāla incurred the displeasure of his subjects by his impolitic acts or that there was a general popular discontent against him. It is an amazing invention to say that "the Kaivartas were smarting under oppression of the king," for the RC does not contain a single word which can even

remotely lead to such a belief. It is a travesty of facts to hold that Bhīma led his Kaivarta subjects (?) to rebellion. The rebellion was led by a number of feudal vassals and there is no evidence to show that they belonged solely, or even primarily, to the Kaivarta caste. There is again nothing to show that Bhīma had anything to do with the rebellion, far less that he led it. Such an assumption seems to be absurd in view of the fact that he was the third king in succession after Divya who occupied the throne of Varendra after the rebellion. There is again nothing in RC to show that during the reign of Mahīpāla the Kaivartas formed a distinct political entity under Divya or Bhīma, so that they might be regarded as the subjects of the latter.

This tissue of misstatements, unsupported by anything in the text of RC, is responsible for a general belief that Mahīpāla was an oppressive king, and has even led sober historians to misjudge his character and misconstrue the events of his reign. A popular myth has been sedulously built up to the effect that there was a general rising of people which cost Mahīpāla his life and throne, that it was merely a popular reaction against the oppression and wickedness of the king, and that, far from being rebellious in character, it was an assertion of the people's right to dethrone a bad and unpopular king and elect a popular chief in his place. In other words, in fighting and killing Mahīpāla the people of Varendra were inspired by the noblest motive of saving the country from his tyranny and anarchy. Some even proceeded so far as to say that this act was followed by a general election of Divya as the king of Varendra, and a great historian has compared the whole episode with that which led to the election of Gopāla, the founder of the Pāla dynasty, to the throne of Bengal.¹

¹ A movement has been set on foot by a section of the Kaivarta or Māhiṣya community in Bengal to perpetuate the memory of Divya, on the basis of the view-points noted above. They refuse to regard him as a rebel and hold him up as a great hero called to the throne by the people of Varendra to save it from the oppressions of Mahīpāla. An annual ceremony—*Divya-smṛiti-utsava* is organized by them and the speeches made on these occasions by eminent historians like Sir Jadunath Sarkar, Rai Bahadur Rama

This is not the proper place or occasion to criticise these views at length, or to refer to many other important conclusions which have been drawn from MM. Śāstrī's sketch of the life and character of Mahīpāla. But in view of the deep-rooted prejudices and errors which are still current in spite of the exposition of the unwarranted character of MM. Śāstrī's interpretation, it is necessary to draw attention to what is really stated in RC about the great rebellion and the part played by Divya. The author of RC did not regard the rising in any other light than a dire calamity which enveloped the kingdom in darkness (I. 22). He describes it as *anīka dharmaviplava* or the unholy or unfortunate civil revolution (I. 24), *bhava-sya āpadam* or the calamity of the world, and *ḍamaram* which the commentator explains as *upaplava* or disturbance (I. 27). Further, the latter describes it as merely a rebellion of feudal vassals (*ananta-sāmanta-cakra*), and not a word is said about its popular character. There is even no indication that the rebels belonged to Varendra or that the encounter between Mahīpāla and the rebels took place within that province. Such revolts were not uncommon in different parts of the Pāla kingdom in those days. Similar revolts placed in power the Kāmboja chiefs in Varendra and Rāḍhā, and the family of Śūdraka in Gayā district.¹

There is not a word in RC to the effect that Divya² was the leader of a popular rebellion, far less that he was elected as king by the people. As a matter of fact his name is not associated in any way even with the fight between Mahīpāla and his rebellious chiefs (*milit-ānanta-sāmanta-cakra*) referred to in Verse I. 31. The RC

Prasad Chanda, and Dr. Upendranath Ghoshal who presided over the function seek to support the popular views. On the other hand attempts have been made to show that these popular views are not supported by the statements in *Rāmacarita* (cf. *Bhāratavarṣa*, 1342, pp. 18 ff.).

¹ For a detailed discussion of this point and a view of Divya's rebellion in its true perspective cf. Dr. R C. Majumdar's article 'The Revolt of Divvoka against Mahīpāla II and other revolts in Bengal' in *Dacca University Studies* Vol. I, No. 2, pp. 125 ff.

² The name is written variously in RC as Divya (I. 38), Divvoka (I. 38-39 commentary), and Divoka (I. 31 commentary).

only tells us that “Rāmapāla’s beautiful fatherland (Varendrī) was occupied by his enemy named Divya, an (officer) sharing royal fortune, who rose to a high position, (but) who took to fraudulent practice as a vow” (I. 38). The account given in RC is not incompatible with the view that Mahīpāla met with a disastrous defeat in an encounter with some rebellious vassals in or outside Varendra, and Divya took advantage of it to seize the throne for himself. That the author of RC did not entertain any favourable view of the character and policy of Divya is clear from the two adjectives applied to him, *viz.*, *dasyu* and *upadhivratī*. The commentator says ‘*dasyunā śatruṇā tadbhāvāpannatvāt.*’ It is obvious that the commentator means that the term *dasyu* refers to the enemy (Divya) as he had assumed the character of a *dasyu* (enemy). As to the other expression *upadhivratī*, the commentator first explains *vrata* as ‘something which is undertaken as an imperative duty,’ and then adds ‘*chadmani vratī.*’ In other words, Divya performed an act on the plea that it was an imperative duty, but this was a merely false pretension. In any case the two words in the text ‘*dasyu*’ and ‘*upadhi*’ cannot be taken by any stretch of imagination to imply any good or noble trait in his character.

What was this act of Divya for which the author also calls him a ‘*dasyu*’? The answer is furnished by v. I. 29 which tells us that the Kaivarta chief had occupied a major portion of the kingdom after having killed Mahīpāla. That this Kaivarta chief refers to Divya admits of no doubt. For it is definitely said in the commentary to v. I. 31 that Varendrī was seized by Divya, and v. I. 29 states that the kingdom was seized by the Kaivarta chief after having killed Mahīpāla. That Divya was ruling over the kingdom after the death of Mahīpāla also follows from v. 15 of the Manhali copper-plate of Madanapāla,¹ which tells us that Rāmapāla was troubled by the attacks of Divya (or his subjects). For it is quite clear from this that Mahīpāla had died and Rāmapāla

¹ Gauḍalekhamālā, p. 152.

succeeded to the throne during the rule of Divya. It is impossible, therefore, to accept the contention of Dr. U. N. Ghoshal that it was Bhīma, the second king after Divya, who had killed Mahīpāla.¹

The seizure of the throne of Varendra after killing Mahīpāla is obviously the one outstanding achievement of Divya mentioned in RC. But far from regarding it as an act of patriotism or a noble deed of deliverance of the people from tyranny, the author condemns Divya in an unmistakable manner, and, as if to show the act in its true colour, describes in this connection the murdered king Mahīpāla as '*rājapravara*' or excellent king.

But although the view of the author of RC about Divya is clearly expressed, it would be unwise to accept it as gospel truth for reasons stated above. What has been stated in the case of Mahīpāla II applies also to the case of Divya, as both were adversaries of Rāmapāla, the hero of the author. In either case, his opinion of their general conduct and character, and his interpretation of their motives and actions are likely to be coloured by an implicit faith in the goodness of Rāmapāla and the justice of his cause. But while we may hold, therefore, that the whole truth about neither Mahīpāla nor Divya will be known till fresh independent evidence is forthcoming, we have no right either to misinterpret the plain statements of RC in order to support what we would believe to be true, or to presume that since the author has condemned Mahīpāla and Divya, they must necessarily, and for that very reason, be regarded as heroes.²

The course of events which culminated in the murder of Mahīpāla and the occupation of Varendra by the Kaivarta chief Divya

¹ Presidential Address—Divya-smṛiti-utsava, pp. 19-20.

² It is necessary to emphasise this point in view of what has been stated in f n. 1, p. 16 Intro. Annual gatherings are still being held to pay tribute of respect to the great popular hero Divya, and it is proposed to erect a permanent structure to preserve his memory. Nothing of importance about Divya is known to us save what is contained in RC, and we have taken some pains to explain the real significance of the only verses (I. 29, 38) which refer to Divya; for they show how very slender is the foundation on which the imposing memorial structure to Divya is going to be built.

is not very clearly described in RC. The commentary of v. I. 31 refers to the rebellion of the feudal chiefs and the defeat of Mahīpāla II, but what part, if any, Divya played in it is not definitely stated. The commentator, however, makes the following significant remarks as a preamble to his detailed description of the encounter between Mahīpāla and the rebel forces :

“The *kulaka* of eight verses that follow describe how Varendrī was seized by Divvoka. By way of reply to the question how an enemy could seize the kingdom of all-powerful Rāmapāla, an adventure which is comparable to that of plucking out the teeth of a living tiger, the past history is related. [Here follows the account of the encounter between the rebels and Mahīpāla and the defeat of the latter]. At that time Rāmapāla was suffering the sorrows of prison life. This will be clear from what follows.”

The six verses that follow (I. 32-37) refer to the circumstances in which Rāmapāla was thrown into prison and to his sufferings there. The next verse (I. 38), the last of the *kulaka* of eight verses referred to by the commentator, describes the seizure of Varendra by Divya (or Divvoka).

It is obvious from the above that the victory of the rebels against Mahīpāla was directly followed by the seizure of Varendra by Divya, and it is not, therefore, unreasonable to conclude that the two events were connected as cause and effect. But it is nowhere said or suggested that Divya was the leader of the rebellion and reaped the fruit of his success by placing himself on the throne, and it is equally possible that he merely took advantage of the disorders following the rebellion to murder the king and secure the throne. The poet's reference to him as *upadhivratī* seems to support the latter view. But it is idle to speculate on this problem in the absence of any positive facts known to us. It is clear in any case that shortly after the disastrous defeat of Mahīpāla in the hands of the rebels, Divya killed Mahīpāla and occupied Varendra. Of his previous history we merely know that he was a high royal official (I. 38).

RC does not tell us anything about the reign of Divya. We are merely told in v. I. 39, that 'Varendrī, becoming frightened (*trasta*) became the object of protection of Bhīma, the son of Divya's younger brother Rudoka, who knew how to deal a blow on a vulnerable point (of his enemy), and who was competent to work out any scheme.' The commentaor tells us that Varendra was ruled successively by Divvoka, Rudoka and Bhīma. Taken as a whole, therefore, the verse seems to indicate that Varendra was in a state of disorder during the reigns of Divya and Rudoka, and Bhīma, by his ability, placed the government on a stable basis. This view is supported by references to Divya in epigraphic records of the time. In the Belāva copper-plate grant of Bhojavarman, Jātavarman claims 'to have disgraced the strength of the arms of Divya'¹. Reference has been made above to the verse in Manhali copper-plate which shows that Divya was engaged in a fight with Rāmapāla. These struggles perhaps did not enable Divya to devote his attention to the consolidation of the kingdom which was already convulsed by the recent rebellion.

Passing by the shadowy figure of Rudoka we come next to the third king Bhīma. As the struggle between Bhīma and Rāmapāla forms the main theme of RC the author naturally speaks a great deal more about him than of his predecessors. As a matter of fact the period preceding this struggle is regarded by the author as merely the background of his story, and the men and events associated with it are very cursorily treated by him. It would be wrong, therefore, to conclude that these men and events, so briefly touched upon by him, are necessarily of less consequence than those dealt with at length in the subsequent part of the work.

MM. Śāstrī wrote (p. 13) that Bhīma 'built a Damara, a suburban city close to the capital of the Pāla empire'. The only foundation for this misstatement is the expression wrongly read by him as '*ḍamaram-upapuram* etc' in the commentary to v. I. 27.

¹ Inscriptions of Bengal Vol. III, p. 22.

The expression, as correctly read, *viz.*, '*damaram-upaplavam*,' shows that there is no reference to any city, far less to any capital city founded by Bhīma, as Mr. R. D. Banerji imagined.¹

Though the details of Bhīma's reign are not given, seven verses (II. 21-27) are devoted to a description of his good policy and ideal character, and of the peace, prosperity and good government established by him in Varendra. Such a flattering account from enemy's side certainly justifies the assumption that Bhīma was a king of unusual ability, and had rescued Varendra from the chaos and confusion which must have set in after the late revolution. The author of RC, though a devoted partisan of Rāmapāla, had the candour and generosity to admit that Bhīma "had never transgressed the bounds (of propriety)," and that by getting him as king "the whole world got prosperity in plenty, and the earth also found peace" (II. 24). It is not, however, easy to reconcile all this with his statement that Varendra was oppressed with cruel taxation (III. 27) before Rāmapāla's conquest, and therefore, presumably, in the reign of Bhīma.

While Bhīma was busy restoring the peace and prosperity of Varendra, preparations were going on beyond his frontier which ultimately overwhelmed him and destroyed the fortunes of his family.

It has been noted above that Rāmapāla and his elder brother Surapāla were both in prison when Mahīpāla was defeated by the rebellious chiefs. What became of them after this catastrophe is not expressly stated. MM. Śāstrī's statement that "they were rescued by their friends" (p. 13), presumably even before the revolution, is not borne out by RC. It is clear, however, that somehow or other they managed to escape and leave Varendra. Although there is no subsequent reference to Surapāla in RC it is clear from v. 14 of the Manjali copper-plate of Madanapāla that Surapāla ascended the throne after the death of Mahīpāla II. Of the events of his

¹ Op. cit., p. 291.

reign we know nothing. But the silence of RC about Surapāla's later history certainly does not justify, in any way, the assumption made by Mr. R. D. Banerji that he was murdered by Rāmapāla.¹ The author of RC, as noted above, confined his narrative only to the incidents that had a bearing upon his main theme, *viz.*, the struggle between Bhīma and Rāmapāla and the recovery of Varendra by the latter. All that we may reasonably infer, therefore, is that Surapāla played no part in the great task, which devolved, after his death, upon his younger brother.

Even after the usurpation of the throne of Varendra by Divya, Rāmapāla (and presumably also his elder brother Surapāla) ruled over the remaining part of the Pāla kingdom which probably included at that time parts of Magadha (S. Bihar), Rādhā, (W. Bengal) and Vaṅga (Southern and Eastern Bengal). His rule over Magadha is proved by the Tetrawan Inscription² dated in his second regnal year, and the colophon of a manuscript copied in Nālandā in his fifteenth regnal year.³ The fact that the chiefs of Rādhā are all referred to as his *sāmantas* seems to indicate that his suzerainty was nominally recognised there, at least at the beginning. In a medical treatise called Śabdapradīpa,⁴ the author's father is said to have been the court-physician to Rāmapāla, king of Vaṅga, his great-grandfather having acted in the same capacity to king Govindacandra. There can be hardly any doubt that this Rāmapāla is the well-known Pāla king, and Govindacandra, the king of Vaṅgāladeśa defeated by Rājendra Cola. The epithet Vaṅgeśvara seems to refer to the period when Rāmapāla had not yet recovered Varendra, and it is not unlikely that at some time his kingdom was practically confined to Vaṅga, or a part of it.⁵

¹ Op. cit. p. 280.

² J. A. S. B., N. S. Vol. IV, p. 109.

³ Catalogue Bodleian Library, Vol. II, p. 250, No. 1428.

⁴ Eggeling—India Library Catalogue, Part V, pp. 074 ff.

⁵ It will be seen later that Bhīmayaśas, one of the vassal chiefs that helped Rāmapāla in his expedition against Bhīma, is called king of Magadha. This shows that Rāmapāla did no longer exercise any effective sovereignty there. The same thing was also true of

Rāmapāla could hardly reconcile himself to the loss of Varendra. As the poet so tersely puts it, "he did not care for the lordship of the earth, having been deprived of his beloved land (Varendrī) and consumed by the fire of his heavy sorrow" (I. 41). He, however, felt himself powerless to adopt any effective means to recover Varendra (I. 40). But then some new danger arose, and Rāmapāla, after consultation with his sons and ministers, resolved on firm and prompt action (I. 42). The exact nature of this new danger is not disclosed in RC, but perhaps v. 15 of the Manhali copper-plate throws some light on this. It tells us that Rāmapāla, though provoked and shaken (in mind) by the excessive disturbances caused by the subjects of Divya, remained patient. It would thus appear that Divya, not content with what he had already achieved by killing Mahīpāla, carried on campaigns against Rāmapāla and was largely successful. It was probably this new danger of losing even the remaining part of his kingdom that forced Rāmapāla to activity.

In his sheer despair Rāmapāla sought for help in all possible quarters. The proud inheritor of the throne of Dharmapāla and

Rādhā or at least the greater part of it as Rāmapāla had to buy the support of the chiefs there by offer of land and money. Mr. R. D. Banerji's contention that the dominions of Rāmapāla at the time of his coronation were confined to the delta between the Bhāgirathī and the Padmā (op. cit., p. 280) cannot be reconciled with the Tetrawan Image Inscription referred to above.

Although Rāmapāla is called Lord of Vaṅga, it is doubtful if Eastern Bengal formed part of his dominions before the reconquest of Varendra, for the Varmans probably were ruling there with Vikramapura as their capital. We say, probably, because Bhojavarman is the only Varman king who is definitely known to have ruled in Vikramapur. His father Sāmalavarman and grandfather Jātavarman were also independent kings, but we have no definite information about the locality where they ruled. The natural presumption, of course, is that they, too, ruled in Vikramapur, and in that case, as Jātavarman was a contemporary of Divya, Eastern Bengal must have been outside the dominions of Rāmapāla, which would then be limited to South Bengal.

The author of Śabdapradīpa, whose father served Rāmapāla, was himself the court-physician of a king Bhīmapāla, ruler of Pādi. MM. Śāstrī identifies him with the Kaivarta king Bhīma (RC Introd. p. 15). This does not seem probable. It is more likely that Bhīmapāla either belonged to the family of Pāla rulers in S. Bengal whose existence has been revealed by the Sundarban copper-plate grant, dated 1196 A.D. (I. H. Q., Vol. X, p. 321) or is to be identified with Bhīmayāśas, king of Piṭhi, one of the chiefs who helped Rāmapāla. In that case Pādi may be regarded as a mistake for Piṭhi.

Devapāla literally begged from door to door with a view to enlisting the sympathy and support of the powerful chiefs who were formerly, and many of whom perhaps still nominally, his vassal chiefs. "The land belonging to numerous kings and inhabited by different, great, and fierce forest chiefs was travelled over with difficulty" by Rāmapāla (I. 43). At last his efforts proved successful. By a lavish offer of land and enormous wealth he gained over to his side a number of powerful chiefs who possessed well-equipped forces (I. 45). The names of these chiefs are given in vv. II. 5, 6, 8. But due to the exigencies of metre and the double meaning of each verse, the names are given in such a contracted form, that they would not have been intelligible to us, but for the detailed explanation given in the commentary, which also adds the name of the locality ruled over by each of these chiefs. This detailed list of the independent or semi-independent chiefs of Bengal may be regarded as the most important historical information contained in RC. It portrays in a vivid manner the political dismemberment of Bengal caused by the decline of the power and authority of the Pālas.

As the description of the allied chiefs is given only in the commentary, of which no English translation is given, a short historical account of them may be given here for the convenience of the readers.

Foremost among Rāmapāla's allies was his maternal uncle Mathana, better known as Mahāṇa, the Rāṣtrakūṭa chief who joined Rāmapāla with his two sons, Mahāmāṇḍalika Kāṇharadeva and Suvarṇadeva, and his brother's son Mahāpratīhāra Śivarāja. Mathana had already established his fame by defeating Devarakṣita, king of Piṭhi. This statement in RC is fully supported by the following passage of the Sāranāth inscription. "In the Gauḍa country there was a peerless warrior, the Aṅga king Mahāṇa, the venerable maternal uncle of kings. He conquered Devarakṣita in war and maintained the glory of Rāmapāla, which rose in splendour because the obstruction caused by his foes was removed."¹ This inscription

¹ Ep. Ind. Vol. IX, p. 326.

further informs us that after defeating Devarakṣita Mahāṇa gave his daughter to him in marriage, and presumably an alliance was thus established between the two kingdoms which stood Rāmapāla in good stead. For at the head of the list of allied feudal chiefs stands the name of Bhīmayaśas, the king of Pīṭhi and lord of Magadha (*Magadhādhipati*), who had overthrown the army of the king of Kanauj. The exact location of Pīṭhi is not known, but it was certainly in Bihar,¹ and its ruler was undoubtedly a powerful one. Unfortunately the relation between Devarakṣita and Bhīmayaśas is not known.

Of the other allied chiefs that joined Rāmapāla in his expedition against Varendra, RC mentions only the following :

1. *Viraṅga*—He was king of Koṭāṭavī in the south. Koṭa is perhaps to be located in the district of Cuttack or in its neighbourhood in Orissa on the strength of a passage in Āin-i-Ākbarī, which refers to Mahal Koṭ-deś with three forts, under Sarkār Kaṭak in Subah Orissa.²
2. *Jayasinha*—He was king of Daṇḍabhukti, and defeated Karṇakeśarī, king of Utkala. Daṇḍabhukti comprised the southern and south-western parts of the Midnapore district.
3. *Vikramarāja*—Ruler of Bāla-Balabhi, which included the village Devagrāma.³
4. *Lakṣmīśūra*—He is described as lord of Aparā-Mandāra, and head of the group of feudal chiefs of the forest (*āṭavika-sāmanta-cūḍāmaṇi*). Mandāra has been identified with Sarkar Mandāran of the Āin-i-Ākbarī whose head-quarters Garh-Mandāran is now represented

¹ Cf. Jainbiga Ins. J. B. O. R. S., Vol. IV, pp. 266-71.

² Jarret—Āin-i-Ākbarī, Vol. II, p. 144.

³ MM. Śāstrī identifies Bāla-Balabhi with Bagdi (p. 14), but there is no evidence in support of it.

by Bhitargarh, 8 miles to the west of Arambagh in the Hooghly district.¹

5. *Sûrapāla*—Ruler of Kujavaṭī, which may be identified with the locality of that name about 14 miles north of Nayādumkā.²
6. *Rudraśikhara*—Ruler of Tailakampa, which has been identified with Telkupi in the Manbhum district. The region is still known as Śikharaḥbhūm, evidently after the surname Śikhara of the royal family.³
7. *Bhāskara* or *Mayagalasiṃha*, king of Uchhāla.⁴
8. *Pratāpasimha*—King of Ḍhekkarīya which has been identified with Ḍhekuri near Katwa in the Burdwan district. The Ramganj copper-plate proves that Ḍhekkarī was set up as an independent state by Īśvaraghoṣa, probably at the time when revolution broke out against Mahīpāla.⁵
9. *Narasimhārjuna*—Lord of Kayaṅgala-maṇḍala, which has been identified with Kankjole, south of Rājmahal.
10. *Caṇḍārjuna* of Saṃkaṭagrāma, which cannot be identified.
11. *Vijayarāja* of Nidrāvalī—It has been suggested that he is identical with Vijayasena of the Sena family who was originally settled in Rāḍhā and ultimately established his sovereignty all over Bengal.⁶ But there is no definite evidence in support of this identification. On the other hand Nidrāvalī being one of the 'gāṇis' of Varendra Brāhmaṇas, it was most probably situated in North Bengal.

¹ R. D. Banerji—Orissa, p. 250.

² Birabhūmer Itihāsa by Śrī-Gaurihar Mitra, p. 59.

³ Ibid.

⁴ This has been located in the Birbhum district, but the evidence is hardly satisfactory (R. D. Banerji—Bāṅglār Itihāsa pp. 289-90).

⁵ N. G. Majumder—Ins. of Bengal Vol. III, p. 149.

⁶ Dr. H. C. Raychaudhury—Studies in Indian Antiquities, p. 158.

12. *Dvorapavardhana*, ruler of Kauśāmbī, which is probably now represented by the Pargana Tappe Kusumbi in the Bogra district. There is also a village called Kusumba in the same district.¹
13. *Soma* of Paduwanvā not identified.²

In addition to Mahāna, Bhīmayaśas and the thirteen rulers mentioned above, Rāmapāla was joined by other chiefs whose names are not given (II. 6). An analysis of the list shows that, leaving aside the localities whose identifications are unknown or doubtful, almost all the allies of Rāmapāla belonged to South Bihar, South-west Bengal, and the border-land between Bengal and Orissa. The probable exceptions are Nos. 11, 12 and 13 above whose territories may have been in Varendra, though No. 11 may not impossibly have belonged to Rādhā.

If the identification of Kauśāmbī with Kusumbi in either Rajshahi or Bogra be accepted, we must hold that Rāmapāla's diplomacy succeeded in attaching isolated chiefs, even of Varendra, to his side. This must have proved disastrous to the cause of Bhīma, as he was now liable to attack from within. Besides, it proves that Varendra did not solidly stand by him and there was disruption within the newly founded kingdom.

Being joined by the large and well-equipped forces of the confederate chiefs, consisting of cavalry, elephants, fleet of boats and infantry, king Rāmapāla felt strong enough to make an attempt towards the recovery of Varendra. He despatched a force under Mahāpratīhāra Śivarāja, the nephew of Mathana, who crossed the Ganges and devastated Varendra (I. 47-49). There is no reference to any pitched battle, but presumably the frontier guards of Bhīma were defeated, and the way was made clear for the crossing of the river by the entire force (I. 50).

¹ Mr. R. D. Banerji identifies it with Kusumba in the Rajshahi district (op. cit., p. 290).

² Paduwanvā may be the origin of the name Pabna as MM. Śāstrī suggests (p. 14), but there is no evidence in support of it, except the similarity of the two names.

As soon as Śivarāja reported to Rāmapāla that his army had occupied the frontier posts, the entire force of Rāmapāla crossed the Ganges by means of a flotilla of boats, and safely reached the "northern bank" (II. 9-11). The express reference in RC to the "northern bank" seems to show that Rāmapāla proceeded from his base in southern Bengal, and this supports the view, mentioned above, that at the time of this expedition southern Bengal was the chief stronghold of Rāmapāla's power.

After Rāmapāla had crossed the Ganges with his huge army, Bhīma opposed him, and a pitched battle took place. The tumultuous battle, which is described in nine verses (II. 12-20), was conducted with equal vigour and ferocity on both sides. Both Bhīma and Rāmapāla took a very active part in it, and kept close to each other (II. 14). But 'by an evil turn of destiny' Bhīma, seated on his elephant, was taken prisoner (II. 17, 20). This decided the fate of the battle. Bhīma's army fled, and his camp was plundered by the 'unrestrained soldiers' of Rāmapāla (II. 29-30). The day was irretrievably lost, and the whole kingdom lay prostrate before the victorious Rāmapāla who sent messages to his fatherland, and distributed jewels and treasures among his successful followers (II. 28). The poet gives a pathetic description of Bhīma, the wailings of his army, and the ruthless plunder of his kingdom by the hostile forces (II. 30-34). But Rāmapāla showed great consideration towards his captured adversary. He himself helped Bhīma to get down from the elephant (II. 28) and placed the illustrious prisoner in charge of his son Vittapāla (II. 36), who showed all hospitality and kindness to the fallen foe (II. 36).

The portion of the text describing the subsequent events is difficult to understand in the absence of the old and authentic commentary which abruptly ends here in the single manuscript available to us. Our construction of what followed is, therefore, based on our own interpretation of the verses. The verse (II. 37) which refers to the hospitality of Vittapāla to Bhīma also darkly hints that the royal captive did some act by eluding the vigilance of his enemies,

which caused rejoicings to *arka-bhū*. This word is not clear and the only possible interpretation we can offer is to take it as 'brother's son'. Perhaps Bhīma organised some sort of resistance to Rāmapāla by sending secretly from his prison messages to his allies. For, in the next verse (II. 38) we are told that his friend Hari rallied his forces and blockaded those of Rāmapāla. The word '*arka-bhū*' might refer to Hari and he may be the brother's son of Bhīma; but this is a pure conjecture for the present, and other possible identifications of Hari will be discussed later.

Hari put up a valiant fight, and at first scored some successes (II. 38 ff). But Rāmapāla's son, who was put in charge of the fight, "exhausted the golden pitchers by his war-time gifts" (II. 43), and evidently managed to create some discord between Hari and Bhīma's followers which caused obstruction to each other (II. 41). Finally Hari was won over, and this sealed the fate of Bhīma's army which, it is said in II. 39, was "made to swell by ill-equipped soldiers."

After having crushed this rising of the enemies Rāmapāla took a terrible vengeance upon Bhīma. Vittapāla led Bhīma to the place of execution, where important members of his family were executed before his very eyes. Then Bhīma himself was killed by means of a "multitude of arrows" (II. 45-49). Thus ended the life of Bhīma and the rebellion of Varendra.

The whole episode shows what little part was played by popular sentiment and public opinion in the origin and determination of the fate of civil wars in those days. In spite of the good administration and presumed popularity of Bhīma, he fared no better than Mahīpāla II.

MM. Śāstrī seems to have misunderstood the passage describing the conclusion of the war. Thus he writes: "Hari at last found himself powerless, was captured, and led to the place of execution. Bhīma, too, seems to have been put to the sword" (p. 14). Far from being executed, Hari was 'established in a position of great influence' by Rāmapāla after the battle was over (III. 32).

Evidence of further cordial relations between Rāmapāla and Hari is furnished by verses III. 39-40 which tell us that Rāmapāla and Hari “met together and shone for a long time in each other’s close embrace in the palace” at Rāmāvatī. Probably the same cordiality existed also between Hari and Madanapāla (IV. 37, 40).

The subsequent treatment to Hari justifies the inference made above, that Hari was won over by Rāmapāla or his son Vittapāla by offer of money, and this defection finally shattered the resistance offered by Bhīma’s partisans.

The scattered references to Hari leave no doubt that he became a distinguished person of great importance and was held in great love and esteem by the Pāla kings.

After the final collapse of the forces of Bhīma, Rāmapāla took possession of his immense riches, and “occupied after a long time the dearest land of Varendrī” (III. 1). He restored peace and order in Varendra (III. 27) and founded a new city there called Rāmāvatī. The poet gives a glowing account of Varendra, which was also his own fatherland, in twenty-seven verses (III. 2-28), and refers to Rāmāvatī in the next twelve verses (III. 29-40). MM. Śāstrī took all these verses to refer to Rāmāvatī and hence remarked that Rāmapāla founded a city named Rāmāvatī at the confluence of the Ganges and the Karatoyā. As a matter of fact it was Varendra and not Rāmāvatī which is referred to by the author as situated between these two rivers. MM. Śāstrī’s interpretation has misled many scholars to look for the city of Rāmāvatī at the confluence of the Ganges and the Karatoyā for which there is no warrant in the text itself. Rāmāvatī is most likely to be identified with Ramauti, mentioned in *Ain-i-Ākbari* as a fiscal unit (circle) in the Sarkār of Lakhnauti.¹ It is not necessary here to refer to the beautiful description of Varendra and Rāmāvatī beyond emphasising the fact that it is perhaps the only literary account that we possess of the physical features, including flora and fauna, of Bengal and the life

¹ Jarrett, Vol. II, p. 131.

of its people during the Hindu period. Attention may, however, be specially drawn to verse 24 which alludes to the political relation of the Pāla kingdom with other Indian States. Bereft of poetic imagery it seems to imply that the Pāla kingdom now again vied in glory and power with those of Lāṭa and Kuntala; further, it overpowered Aṅga, prevented the accession of strength or power to Madhyadeśa, and checked the attempts of Karṇāṭa to extend her influence over Bengal. The reference to Karṇāṭa is important as we know that within a short period chiefs of Karṇāṭa origin actually conquered Bengal. It is obvious, therefore, that signs were already visible of their attempts in this direction. The reference to Madhyadeśa indicates that it was the policy of the Pālas to check the Gāhaḍavālas who had recently established their power at Kanauj, so that they may not prove dangerous rivals. This is corroborated by the fact, noted above, that Bhīmayaśas, one of the feudal chiefs of Rāmapāla had defeated the king of Kānyakubja. Aṅga must have been brought under the control of the Pālas before Rāmapāla went out to fight Bhīma, for at the time of this expedition Mahāna, his maternal uncle and great supporter, was the ruler over this kingdom, and continued as an intimate ally till the end of Rāmapāla's reign. Probably Aṅga was wrested from the hands of Jātavarman who claims to have established his influence there.¹

In addition to what is stated in v. 24 other political persons and events are referred to in course of the description of Varendra, by way of veiled allusions; but it is now impossible to understand their full import in the absence of a contemporary commentary. Thus mention is made of several potentates in verses 2-4 *viz.*, Śrīhetvīśvara, Caṇḍeśvara, Kṣemeśvara, and Skanda, but we do not know who they were and in what connection they are referred to. MM. Śāstrī's contention that the advice of the first three of these kings was followed by Rāmapāla in selecting the site of the city of

¹ Belāva copper-plate of Bhojavarman v. 8. (Ins. of Bengal Vol. III by N. G. Majumdar, p. 20.)

Rāmāvatī is a pure guess, and obviously incorrect, as the verses in question have nothing to do with that city.

After having consolidated his power at Varendra Rāmapāla turned his attention to the conquest of neighbouring dominions. Here, again, the allusions are obscure and not always fully intelligible. Rāmapāla extirpated the Nāgas and thereby protected a king of the Nāka dynasty (III. 43). A Varman king of Eastern country sought his own safety by conciliating Rāmapāla with the offer of his chariots and elephant force (III. 44).¹ Rāmapāla showed favour to the vanquished king of Utkala and rescued the whole world from the terror of Kalinga (III. 45). Kāmarūpa was conquered by an allied king to whom Rāmapāla showed great honour (II. 47). MM. Śāstri's view that Māyana was the name of this conqueror (p. 15) is due to his error in reading the compound word "*mahimānam = āpa na = nrpo*" as "*mahimāna-māyana-nrpa*." It is impossible to ascertain the names of, or say anything definite about, the various kings referred to in the above verses. All that we can safely conclude is that Rāmapāla succeeded in re-asserting the supremacy of the Pālas over wide dominions, and that his kingdom extended to Assam in the east and Orissa in the south. His campaign in Orissa probably indicates that his authority was fully established over western Bengal. He may thus be said to have ruled over Bengal, Bihar, Orissa and Assam, or at least over major portions of these provinces.

Even amid the engrossment of foreign campaigns Rāmapāla found time to organise the administration (IV. 1), and undertake "great works of public utility" (III. 42). In his old age he entrusted the cares of government to his son Rājyapāla (IV. 1, 7), who maintained good government and secured internal order by acting under his instructions (IV. 3-4).

¹ This king was probably either Bhojavarman or Harivarman both of whom are known from their copper-plate grants to have ruled with Vikramapur as their capital. It is very tempting to identify Harivarman with Hari, an important but a somewhat mysterious figure in RC, but no definite opinion can be hazarded on this point.

The end of Rāmapāla was tragic. News reached him while he was staying at Monghyr (Mudgiri) that his maternal uncle Mathana died at Adrisutapura by drowning himself in the river, on account of some bodily troubles from which he was suffering. Rāmapāla resolved to follow in the footsteps of Mathana, and died in a similar way (IV. 8-10). Thus ended a great career whose achievements revived the lost glory of the Pālas and inspired a Bengali poet to write an historical epic which has attained immortal fame.

The name of the poem *Rāmacarita* seems to indicate that originally the poet intended to sing only the praises of Rāmapāla. But evidently his plan was changed as three more kings ascended the throne before he could complete or publish his book. So the poet continued the story even after the death of Rāmapāla. Devoting a single verse to each of the reigns of Kumārapāla (IV. 11) and Gopāla (i.e. Gopāla III) (IV. 12), he describes in the remaining 36 verses the life and reign of Madanapāla, the son of Rāmapāla, who succeeded his nephew Gopāla on the throne. Sandhyākaranandī concludes his book with the prayer that Madanapāla might long rule over the kingdom. This shows that he finished his great poem while Madanapāla was still on the throne.

Although most of the verses in this concluding portion contain merely vague and general praises of Madanapāla, there are some allusions to important political events, which cannot, however, be properly understood. The verse referring to the reign of Gopāla (IV. 12), for example, seems to contain some dark hints about his premature and unnatural death, but we are unable to solve the mystery. Very great prominence is, again, given to an allied king Candra, who is described in five verses (IV. 16-20) and was one of the most reliable friends of the king. This king Candra is probably to be identified with the son of Suvarṇadeva and grandson of Mahapa, ruler of Aṅga.¹ Some calamities befalling the kingdom

¹ Cf. I. H. Q., Vol. V, pp. 35 ff.

are vaguely alluded to in v. IV. 23 which says that Madanapāla “made alliance with a great king of godly character, when he (Madanapāla) found his kingdom thrown into great agitation” (IV. 23). Evidently some foreign invasion like that of Vijayasena is alluded to, and the great allied king may be the Gāhaḍavāla ruler of Kanauj. But all these are purely conjectural. A pitched battle on the Kālindī river is alluded to in v. IV. 27.¹ A king or chief named Hari is mentioned (IV. 37, 40) who may or may not be identical with the ‘friend of Bhīma’ who had gone over to Rāmapāla. Again it is said that Madanapāla uprooted a king named Govardhana. A king of this name is known to have been defeated by Jātavarman,² but it is very difficult to identify the two, as Jātavarman was the husband of the sister of Madanapāla’s grandmother.

It is unnecessary here to speculate on these historical references which cannot be cleared up until either the missing portion of the commentary is discovered, or some other fresh evidence is forthcoming. We conclude this Introduction with the hope that such evidences might enable future historians to derive more information from *Rāmacarita* than we have been able to do.

The view originally propounded by MM. H. P. Śāstrī (p. 16), and subsequently followed by Mr. R. D. Banerji and others, that this king Candra was the Gāhaḍavāla ruler of Kanauj is untenable, as according to the scheme of chronology, now generally adopted, Madanapāla ascended the throne after the latter’s death.

The expression “*suvarṇajātena Candrena*” might be taken to refer to the king Trailokyacandra, son of Suvarṇacandra, but the generally accepted view of the chronology of the Candra kings of East Bengal stands in the way of this identification.

¹ It is difficult to accept the conclusion drawn by MM. H. P. Śāstrī from this verse that “the Bengal army fought a battle against the enemies of Kanauj on the banks of the Yamunā”. (p. 16).

² Belāva copper-plate Grant (Ins. of Bengal Vol. III by N. G. Majumdar, p. 22).

रामचरितम्

ॐ श्रीघनाय नमः सदा ।

[प्रथमः परिच्छेदः ।]

श्रीः श्रयति यस्य कण्ठं कृष्णं तं विभ्रतं भुजेनागम् ।
दधतं कं दामजटालम्बं शशिखण्डम[ण्ड]नं वन्दे ॥१॥

ॐ श्रीघनाय नमः ।

श्रीरित्यादि । तं शशिखण्डमण्डनं महेश्वरं वन्दे । यस्य कण्ठं कृष्णं श्यामं गीर्णं^१ गरल-
ज्वालयेत्यर्थात् श्रीः शोभा श्रयति । भुजेनागं शेषं विभ्रतं, कं दाम कपालमालां जटालम्बं जटालम्बि दधतं ।
पक्षः पक्षः ॥

पुण्डरीकाक्षपक्षे तु तं कृष्णं वासुदेवं वन्दे । यस्य कण्ठं श्रीलक्ष्मीः श्रयति कण्ठालिङ्गनं कारोतीति
यावत् भुजेन बाहुनाऽगं पर्वतं गोवर्द्धनाख्यं विभ्रतं कं शिरः दामजटालं दाम्ना बालज्वा जटालं दधतं वंशो वाद्यवेणुः
शिखण्डो मयूरपिच्छं^१ तौ मण्डने यस्य इत्यपरः पक्षः ॥१॥

V. 1. A. I salute that (Maheshvara), the god having the digit of the moon as his decoration,
to whose dark neck Beauty resorts, who carries the (Śeṣa) serpent in his arm,
and who wears a garland of skulls hanging from his matted hairs.

^१ HS has श्रीशिवल० The form of ग in 'गोस्व' is midway between that of श and ग. But
'गरल' is clear.

- B. I salute Kṛṣṇa, whose neck the goddess Śrī (Lakṣmī) embraces, who lifts up by his hand the mountain (Govardhana), who has (the locks of hair on) his head entwined with hair-band and who wears as (personal) decorations a flute (of bamboo) and peacock-tails.

कंसहरः कम्बलिदमनपादः सहिमाविभू रचयताङ्गः ।
येन प्राक् सुरसेना विषमाशुगदाहतोऽपकृता ॥२॥

कंस इत्यादि । स हरो महेश्वरः कं सुखं वो रचयतात् । कम्बली सास्त्रावान् बलीवर्हः । वाहनत्वात् तस्य दमनं पदमङ्घ्रियस्य । अविः पर्वतः । अविर्मेघे रवावद्रावित्यञयः ।^१ हिमाविर्हिमगिरिः तस्माद्भूतेति हिमा[वि]भूगौरी तथा सह वर्तते इति सहिमाविभूः सगौरीकः ।^२ विष[मा]शुगः कामदेवः तस्य दाहान् भस्मीकरणात् । सुरसेना देवचमूः । येन प्राक् प्रथममपकृता पश्चादुपकृतैवेति ^३प्राक्पदाभिप्रायः ।

अन्यत्र । स कंसहरो वासुदेवः कं सुखं रचयतात् । बलिसुरः स हि त्रिविक्रमरूपेण हरिणा पदाक्रान्त्या दान्तः । हि हेतौ ^४मा-विभुः लक्ष्मीपतिः । प्राक्सुराः पूर्वदेवाः असुराः । तेषां सेना चमूः । विषमा क्रूरा । आशु शीघ्रं येन गदाहता सती उपकृता ; “हता हि हरिणा दंत्याः प्राप्नुवन्ति परां गतिम्” ॥२॥

- V. 2. A. May that Hara, along with (his consort Gaurī), the goddess born of the cool mountain (the Himālaya), who keeps the Bull under control of his feet, bestow happiness on you ;—(Hara) by whom the army of the gods was at first put to hardship by his burning of the Love-god (*lit.* the god possessing arrows of uneven number i.e. five) !

- B. May that god Vāsudeva, the lord of Mā (Lakṣmī), the slayer of Kaiṣa, whose (three) strides overpowered Bali, bestow happiness on you ;—(Vāsudeva) by whom the cruel army of the demons was benefited by his immediately striking them with his mace !

श्रियमुन्मुद्रितलक्ष्मीकः^१ कमलानामिनः स वस्तुनुताम् ।
कृत्वालोकाहरणं महाक्षये यं विधुर्विशति ॥३॥

श्रियमित्यादि । इनः सूर्यः श्रियं वः तनुतां कमलानामरविन्दानां विकाशितत्वादुन्मुद्रित-लक्ष्मीकः उन्मुद्रिता प्रकाशिता लक्ष्मीः कमलालया वा येन । महाक्षये महति क्षीणत्वे सति आलोकाहरणं कृत्वा वद्गोतमाहृत्य यं सूर्यं विधुश्चन्द्रो विशति । कृष्णपक्षे हि क्रमेण क्षयातिशयमासादयन्निन्दुरुद्गोतरहितो दर्शदिवसे सूर्यमण्डलमवलम्बते ॥

समुद्रपक्षे । कमलानां इनः पतिः समुद्रः श्रियं वस्तुनुतां इत एव लक्ष्मीप्रादुर्भावादुन्मुद्रितलक्ष्मीकः । महाक्षये महाप्रलये लोकाहरणं कृत्वा लोकान् कुक्षौ निक्षिप्य यं समुद्रं^२ विधुर्वासुदेवो विशति ॥३॥

- V. 3. A. May the sun, who causes blooming beauty to lotuses, (or who causes the goddess Kamalālāyā to manifest herself in lotuses), bestow welfare on you ;—(the god) into whom enters the moon at its complete decline (i.e. on the *amūbasyā* day), by collecting together its (own) light !
- B. May the (Ocean), the lord of waters, who gave birth to Lakṣmī, bestow welfare on you ;—(the sea-god) into whose body enters (for rest) the god Viṣṇu (= Vidhu) at the time of the great dissolution (of the universe) by collecting together (within Himself) all the worlds !

तत्कुलदीपो नृपतिरभू[द्] धर्मो धामवानिवेच्चाकुः ।
यस्याब्धिं तीर्णाग्रावनौ रराजापि कीर्त्तिरवदाता ॥४॥

^३तत्कुलदीपो इत्यादि । सूर्यकुलप्रदीप इक्ष्वाकुर्नाम नृपतिरभूत् । धामवानिव धर्मः, यस्य कीर्त्तिरब्धिं तीर्णां समुद्रपारं गता । अग्रा उत्कृष्टा । अवनौ रराजापि पृथिव्यामपि रराज । ^४अवदाता शुभ्रा ॥

^१ The MS has लक्ष्मीयुगलं which suits neither the metre nor the sense. The commentary reads लक्ष्मीकः which has been adopted by us in the text.

^२ MS विधु

^३ MS ततः कलं

^४ Comm. अवधता

अन्यत्र । समुद्रकुलदीपो ^१धर्मो धर्मनामा धर्मपाल इति यावत् नृपतिरमून् । एकदेशेन समुदायः, यथा भीमो भीमसेन इति । धामवांस्तेजस्वी । इव यथा इक्ष्वाकुः ^२कटुतुम्बी उत्प्लवते, तथा यस्य प्रावनोः शिलानौकाब्धिः ^३तीर्णा 'समुद्रप्रसादादन्तरीक्षमिव तीर्णवती रराज, अपि शब्दात् कीर्तिरपि समुद्र' तीर्णा रराज ॥४॥

V. 4. A. There was the King, named Ikṣvāku, the light of his (Sun's) race, who was Dharma incarnate, (and) whose pure fame, having crossed the sea, also shone over the earth.

B. There was the valiant king, named Dharma (= Dharmapāla), the light of his (Samudra's) race, whose fleet of stone boats appeared splendid, when it crossed the sea (floating) like bitter gourds, (and) whose pure fame also became resplendent after having crossed the sea.

येन महीधरसारंगोर्व्वीपालान्वयावतंसेन ।
लक्ष्मीपतिनाम्बुनिधेरूहे भूदाररूपेण ॥५॥

येनेत्यादि । येन इक्ष्वाकुणा मही पृथ्वी आ अम्बुनिधेः आसमुद्रं ऊहे ऊढ़ा । धरः पर्वतः, धरसार इव सारो यस्य यद्वा ईधरसारः लक्ष्मीधरसारः । उर्व्वीपालानां नृपाणामन्वयस्यावतंसेन भूपणेन, अतएव लक्ष्मीपति[ना] श्रियः पत्या भूः पृथ्वी दारस्वरूपा, प्रशस्तदारा वा यस्य । अतएव 'ऊहे ऊढ़ा ॥

अन्यत्र । येन धर्मेण पालान्वयावतंसे[ने]ति विशेषणं, ततश्च पालपद्धतिना धर्मपालेनेत्यर्थः । उर्व्वी पृथ्वी ऊहे । महीधरसारेण महीधरः पर्वतः आदिवराहो वा । शेषं पूर्व्ववत् । अपि च लक्ष्मीपतिनेतिपदेन वासुदेवाभिधायिना श्रेयोपमालङ्कारमाकारयति । इवार्थो गम्यः यथा सिंहो माणवकः । यथा हरिणा भूदाररूपेणाम्बुनिधेः सकाशान् मही ऊढ़ा । धरसारेण धरस्येव सारो यस्य । धरं वा गोवर्द्धनं 'सारयत्यपसारयति । 'उर्व्वीपालान्वयस्य सौरस्य रामरूपेण, सौम्यस्य कृष्णरूपेण, अवतंसतां गतेन ॥५॥

^१ MS धर्मो

^२ MS कटुच्छवी

^३ Comm. ०र्व्वि०

^४ Comm. ०प्रासा०

^५ MS ऊहे

^६ MS सारपत्य०

^७ The rhetorical figure *Śītopanī* suggests another meaning of the verse:—The earth was borne aloft from the midst of the ocean by Viṣṇu (Lakṣmīpati) in the form of the Boar,—the same Viṣṇu, who had the strength of a mountain and was the ornament of the solar family of kings as Rāma, and who moved the hill of Govardhana and was the ornament of the lunar family of kings as Kṛṣṇa.

- V. 5. A. By him (Ikṣvāku), who possessed the strength of a mountain (or of Viṣṇu, the lord of Lakṣmī), who was the ornament of the race of kings, who was the master of fortunes, and who had the Earth for his wife (or chief consort), was borne (the burden of) the earth, as far as the seas.
- B. By him (Dharmapāla), the ornament of the family of the Pālas, who possessed the strength of a mountain (or of the Primæval Boar), who was the master of fortunes and who had the Earth for his wife (or chief consort), was borne (the burden of) the earth, as far as the seas.

वंशे तस्य बभूवुर्भर्तुर्भुवनस्य भू[पतयः] ।
कीर्त्तिसुरसिन्धुधवलोल्लङ्घितजलधिक्षालितत्रिभुवनाः ॥६॥

वंश इत्यादि । उभयत्रापि समं सुगमम् । एकत्र कीर्त्तिश्च सुरसिन्धुश्चेति द्वन्द्वगर्भता, भगीरथेन सुर-
सिन्धोरवतारणात् । ¹अपरत्र कीर्त्तिः सुरसिन्धुरिवेति गर्भः । साधर्म्यन्तु धवलमजलधिलङ्घनत्रिभुवनक्षालन-
लक्षणमिति विशेषः ॥६॥

- V. 6. (A-B) In the family of this king (Ikṣvāku, as well as Dharmapāla) who was the supporter of the earth, were born kings who, by their fame as well as by (or, as by) the river of the gods (Gaṅgā), became themselves pure (*lit.* white), crossed the oceans and sanctified the three worlds.

ये वसुधां गोत्रभिदं ईशाहीनमुत्तोलयितारः ।
दधुरधरयन्तः² स्वरूपचित्तदोषमविभरुन्निदिवम् ॥७॥

ये वस्वित्यादि । ये भूपा ईशस्य प्रभोरलङ्कारभूतं अहीनं सज्जनमुत्तोलयितारः³ उन्नतिं नेतारः इति
युक्तकारिणः । तथा गोत्रभिदं कुलघातिनं स्वरूपचित्तदोषं स्वरूपेण सन्धिता दोषा येन तमधरयन्तः अधःकुर्वन्त

इत्यपि युक्तकारिणः । वसुधान्दधुः अध्वरविधिना च त्रिदिवं विभराम्बभूवुः, उत्क्रान्तौ वा तथा कुर्युः । शब्दच्छल-
मिलितमपरार्थमर्थान्तरमपि करतलमवतारयन्तः क्वन्ते सन्तः । तदयमर्थः । महेश्वरभूषणरोपं चेत् उपरिष्कृतवन्तः,
अतो धारकमपरमपश्यन्तः स्वयमेव धरित्रीधुरां दधुः । तथा 'इन्द्र' स्वरूपा वज्रेणोपचितबाहुं चेदधरितवन्तः, अतः
स्वयं स्वर्गं विभ्रति स्म । अपि च नाकाधिपतिमधोमुवनाधिपतिं मर्त्यं मर्त्याधिपतिमात्मानं नाकाधिपतिमनुविदधाना-
स्त्रिभुवनव्यवस्थितिमिति ^२घटयन्ति स्म ॥७॥

V. 7. (A-B) These kings (both of the Ikṣvāku and Pāla dynasties) bore (the burden of) the earth, and were ever inclined to raise the qualified persons (who were ornaments) to their masters and lower those who, by their own nature, accumulated vices and ruined their own families; (they also) supported the heaven (by means of sacrifices).

N.B. Another interpretation of the is verse possible :—These kings (themselves) supported the earth by dragging up the serpent-lord to serve as a decoration for Śiva, and the heaven by lowering down Indra whose arm was strengthened by his thunderbolt.

हरिणोपासितधामाविग्रहपालः किलाभवद्राजा ।
नतभूभृतपंक्तिरथो ^३गोत्रे रत्नाकरेऽमुष्मिन् ॥८॥

हरिणेत्यादि । अमुष्मिन् गोत्रे कुले रत्नाकरे पुत्रपरत्नानां आकरे पंक्तिरथो दशरथो नाम राजाभूत् ।
हरिणोपासितधामा वासुदेवेन रामरूपेणोपासितमाश्रितं धाम गृहं यस्य । अतएवाविग्रहपालः अस्य वासुदेवस्य
विग्रहं मूर्तिं^१ रामं पालितवान्, यद्वा विग्रहपालः विग्रहं संप्रामं पालयति गच्छति संप्रामगतः सन् हरिणा इन्द्रेण
उपासितधामा उपासितमर्धितं^४ धाम^५ शौर्यं यस्य । तेन हि दशरथेन देवकार्यानुरोधेन सङ्गराङ्गनप्रणयिना दुर्जय-
दनुतनुजान्^६ निर्जित्य विडोजाः ^७स्वभुजशौर्यशौटीर्येण अप्राचार्यः कृतः । अथवा विग्रहान् त्यक्तायुधगर्वान्
पालयति, अतएव नतभूभृन् नताः प्रणताः भूभृतो राजानो यस्मिन् यं वा ॥

^१ MS इन्द्रं ^२ MS घटयत The metre of the verse is slightly defective.

^३ HS has गोत्रं, but the एकार sign is clear in MS.

^४ HS अर्धितं ^५ MS नाम ^६ MS दनुतनुतनुः ^७ MS स्वभुजसौर्धशौटीर्यनप्राचार्यः कृतः

अन्यत्र । अथोऽनन्तरं विग्रहपालो राजाभवत् । हरिणा सिंहेन स्वधामतोऽप्यधिकतया उपासितभ्यर्हितं स्वीकृतं धाम विक्रमो यस्य सिंहतोऽपि महाविक्रम इत्यर्थः । नतभूभृत्पंक्तिः प्रणतराजराजिः । शेषं पूर्ववत् । राजेति चन्द्राभिधायिपदेन श्लेषोपमा । यथा चन्द्रो गोत्रे गां पानीयं त्रायत इति अपां पत्यौ रत्नाकोऽभूत् । हरिणेन मृगेणाङ्कुरूपेणोपासितं धाम वपुर्यस्य, अविग्रहोऽननुः कामस्तं पालयति तस्योदये तस्य प्रभावात्¹ । नता न्यग्भूना पर्वतपंक्तिर्यस्माद्गतात् स तादृक् रथः²स्यन्दनो यस्य ॥८॥

V. 8. A. In that family, a mine of jewels (i.e. eminent personages), it is reported, was born king Daśaratha, whose house was resorted to by Hari (=Rāma), who reared (the latter's) person, (or, whose valour was adored by Indra for co-operation in battle; or, who offers protection to those who surrender arms in battle), and before whom other kings bowed down.

B. Then, in that dynasty, a mine of jewels (i.e. prominent rulers), it is reported, was born, king Vighrahapāla (III), whose valour was even deemed superior to his own by the lion, and by whom the whole host of other kings was humbled down.

N.B. By the rhetorical figure *śleṣopamā* a third meaning of the verse may be arrived at:— In that receptacle of waters (i.e. the ocean), the abode of jewels, was born the moon, whose body was marked by a hare, who enlivens the bodiless god (=Cupid) (by his rise), and whose ear surpassed the height of lines of mountains.

²सहसावितरणजितकर्णः ³क्षोणीं यौवनश्रियोद्गृहे ।

⁴अश्रान्तदानवारातिशयो योभूद्वृषानुचरः ॥९॥

सहसेत्यादि । सो दशरथो यौवनश्रिया तरुणिमसंपत्त्या⁵ सह ³क्षोणीमुद्गृहे । सहसा वितरणेनाविलम्बितदानेन जितः कर्णः कानीनो येन, अश्रान्तोऽप्राप्तश्रमो दानवारातीनां देवानां ⁶शयः करो यस्मात् । अतएव हि असुरपराजयसिद्धेः विबुधैः करेण प्रहरणप्रहणश्रमोपि नासादितः । तथाहि वृषानुचरः ⁷शचीसहचरानुचरोभूत् ।

¹ MS प्रभावत्वात्

² MS सहसाऽवि०

³ HS क्षौणीं

⁴ MS अश्रान्तादन०

⁵ MS ०संपत्त्या

⁶ MS शयः

⁷ MS सची०

अन्यत्र । यो विग्रहपालः यौवनश्रिया कर्णस्य राज्ञः सुतया सह क्षोणीमुद्ववान् । सहसा बलेनावितो रक्षितो रणजितः संप्रामजितः कर्णो 'डाहलाधिपतिर्येन । 'रणे जित एव परन्तु रक्षितो न उन्मूलितः 'कपालसन्धिघटनात् । दानवारो दानसमुच्चयो भूमिकाञ्चनकरितुरगादिभिर्नानाप्रकारं दानं तस्यातिशयः प्राचुर्यं स चाश्रान्तोऽविच्छिन्नो यस्य अतएव 'वृषानुचरो धर्मानुगतः ॥६॥

- V. 9. A. That (king, Daśaratha), by whose co-operation the hand of the gods (*lit.* enemies of demons) had not to feel fatigued and by whom Karna was surpassed on account of his unexpected (or undelayed) charities, ruled over the earth with the wealth of his youth and became a companion of Indra (Vṛṣan).
- B. That (king, Vighrahapāla III), by whom Karna (king of Dihala), though vanquished in battle, was protected by his valour, whose numerous gifts of various kinds were uninterrupted, and who was (ever) a follower of Dharma, ruled over the earth in the company of (his consort, named) Yauvanaśrī.

अथ तस्य महीपालः सुरपालोपि पुरुषोत्तमो रामः ।

स्फुरदृश्यशृङ्गसम्भावितरूपश्चारुभाग्यसम्पन्नः ॥१०॥

जगद्वनैकधुरीणः सामयिकमहोमहानलो भरतः ।

अपि लक्ष्मणोपि शत्रुघ्नलक्ष्मणो जज्ञिरं तनयाः ॥ युग्म ११॥

अथेत्यादि श्लोकद्वयेन युग्मम्^१ । तस्य दशरथस्य तनयाः सुता जज्ञिरे । तत्र प्रथमं रामो रामभद्रो नाम । स च महीपालः मही पालितवान् सुरपालः सुरान् पालितवान् पुरुषोत्तमो हरिरवतीर्णः । स्फुरता 'ऋश्य-शृङ्गेण मुनिना सम्भावितमुत्पादितं^२ रूपं स्वरूपं यस्य । अत्रैव विशेषश्चरुहृदयपाकस्तस्य भागोऽंशः^३ चरु-भागस्तस्य 'भावश्चारुभाग्यं तेन सम्पन्नः । तथाहि "ऋश्यशृङ्गचरोरंशः^४ प्रथमोयं महाभुजः" ॥

१ HS दाहला०, MS डाहलो०

२ HS रण०

३ MS कपालसन्धिघटनात्. For कपालसन्धि Vide Kauṭilya VII. 3.

४ MS has वृत्तिसा० which is clearly a mistake of the scribe.

५ MS कुलकं instead of युग्मं

६ HS ऋद्यं

७ MS उपेक्षितं

८ MS भागोऽंशं

९ MS भावा

१० ०रसः

अन्यत्र । तस्य विप्रहपालस्य तनया जज्ञिरे । तत्र महीपालो नाम, ततः सुरपालो नाम । अपि समुच्चये । पुरुषोत्तमः पुरुषश्रेष्ठो रामो रामपालो नाम । ^१स्फुरत् दृश्यं दर्शनीयं शृङ्गसम्भावितं प्रभावसमृद्धं रूपं यस्य, चारुणा भाग्येन ^२सम्पन्नः ॥१०॥

जगदित्यादि । रामभद्रानन्तरं भरतो नाम जग[द]वनैकधुरीणः ^३महस्तेजो महानल इव पूज्यो वह्निरिव सामयिको महोमहानलो यस्य । तथा च “समये यश्च तनोति ‘तिग्मताम्’” । अपि लक्ष्मणो नाम । अपि शत्रुघ्नलक्ष्मणः शत्रुघ्ननामा इति चत्वारः ।

अन्यत्र । स रामपालः । जगदवनैकधुरीणः सामयिकेन महसा महान् अलोभरतोऽलुब्धः लक्ष्मणः श्रीमान् शत्रुघ्नलक्ष्मणः शत्रुघ्नं लक्ष्मणं चिन्हं यस्य । इति त्रयः ॥११॥

V. 10-11 A. Then (four) sons were born to him (Daśaratha), viz, Rāma, who ruled over the earth, protected the gods, was an incarnation of Purnsottama (Hari), whose appearance (in human form) was made possible by the glowing Ṛṣyaśṛṅga (sage) (performing a sacrifice), and who owed his birth to a portion of *caru* (sacrificial offering); (and) Bharata, the only competent person to offer protection to the world, whose spirit, like a great fire, (burst forth) just in time, and (the third) Lakṣmaṇa ; and (the fourth) whose appellation was Śatrughna.

B. Then (three) sons were born to him (Vigrahapāla III), viz, Mahīpāla (II), Surapāla, and the eminent person Rāma (= Rāmapāla), whose form was resplendent, charming and rich in majesty, who was endowed with good fortune, the only competent person to offer protection to the world, great by timely use of power, never given to greed, of auspicious signs, and who possessed all marks indicative of victory over enemies.

ज्येष्ठस्तेषु विरेजे रामो लङ्केनभरनिमग्नायाः ।

उन्नमयिता ^५धराया बलिधामक्षिदिव कादिषु मुखेषु ॥१२॥

ज्येष्ठइत्यादि । तेषु रामादिषु चतुर्षु मध्येषु ज्येष्ठः अग्रजो रामो विरेजे । लङ्काया इनो ^६रावणस्तस्य भरेण निमग्नाया ^७धराया उन्नमयिता उच्छ्वासयिता ॥

^१ HS स्फुरद्दृश्यं

^२ MS सम्यक्तः

^३ MS महस्तेजो

^४ MS तिग्मतां

^५ HS धरायाः

^६ MS रामण्

^७ MS निर्मग्ना

अन्यत्र । तेषु त्रिषु मध्ये रामो रामपालो ज्येष्ठः प्रशस्यतमो विरेजे । अलं शक्तोऽतएव केन सुखेन भरनिमग्नाया अतिशयनिमग्नायाः परेण कवलिताया धराया उन्नमयिता उद्धर्ता । केनः कः कुत्सित इनः कैवर्त्तनृपः तस्मिन् निमग्नाया वा । अत्रोपम [1] बलिनोऽसुरस्य धाम प्रभावं क्षिणोति ¹बलिधामक्षित् वासुदेवः । स यथा वराहरूपः कादिषु ब्रह्मादिषु मुखेषु प्रधानेषु ब्रह्मविष्णुमहेश्वरमहेंद्रेषु चतुर्षु । अन्यत्र ²एकं विना त्रिषु राजते । कस्य पानीयस्य इनः समुद्रः तस्मिन् भरनिमग्नाया धराया उन्नमयिता । अपि च बलिधामक्षित् बलिस्त्रक्षित् शेषमहीक्षिद्वत् । स यथा कं वातमत्तुं शीलं येषां तेषु कादिषु पवनाशनेषु नागेषु प्रधानेषु शेषवासुकिक्षक³-कर्कोटकेषु चतुर्षु [अन्यत्र] त्रिषु राजते । केन शिरसा⁴ धराया उन्नमयिता ॥१२॥

V. 12. A. Like the Viṣṇu (Vamana) who eclipsed the glory of Bali, amongst the chief gods, Brahmā (ka) and others, Rāma, the eldest amongst those (four) sons, shone as the mighty resener of the earth sunk under the weight (of oppression) of the Lord of Laṅkā (Rāvaṇa).

B. Like the Viṣṇu (Vāmana) who put an end to the glory of Bali, amongst the chief gods, Brahmā (ka) and others, Rāma (Rāmapāla) the worthiest amongst those (three) sons, shone as one quite competent to deliver with ease the earth seized (by the enemy [or, the earth smarting under the oppression of that bad king (of the Kaivartas)], so capable he was.

N. B. The figure *upamā* in बलिधामक्षिद्वत् admits of two other interpretations :—(i) Just as the Śeṣa amongst serpents, residing in the nether world assigned to Bali, keeps uplifted the earth or, (ii) Just as the god Varāha raised up the earth wholly sunk under the ocean (lit. the lord of waters) etc.

यं बहुशोनागसमजमुच्चैर्वाजिब्रजं प्रजा दधतम् ।

ज्ञातनयं स्फुरदङ्गं ⁵मातानयदेत्य कोशलाभाच्च ॥१३॥

¹ MS ०क्षितः

² MS एकम्वि०

³ MS तक्षकेषु०

⁴ MS शिरसा

⁵ Between मा and ता there appears a sign of *lupta-akāra* in the MS.

यमित्यादि । बहुशो बहुधा यं राघवं अनागसं पापापराधरहितं^१ अजं अजन्मानं उच्चैर्वाजिघ्रजं गरुडगामिनमिति पदद्वये वासुदेवावतीर्णमिति भावः । प्रजा लोकान् दधत् तनयं पुत्रं ज्ञात्वा विज्ञाय पुरुषातिशय-त्वमस्य विदुषी माता जननी^२ कोशला^३ नाम एत्य उपसृत्य अङ्गमनयत्^४ अङ्गमित्यर्थात् क्रोडं, स्फुरत् हर्षोपचीयमानमित्यङ्गविशेषणं, अतएवाभाच्च^५ शोभितवत्यपि । यद्वा यच्च एत्य प्राप्य कोशला नाम पुरी अभात्^६ ।

अन्यत्र । यं रामपालं बहुशो बहुसंख्यं नागसमजं हस्तिघटां उच्चैर्महान्तं वाजिघ्रजं अश्वसेनां प्रजाः पदातिसेनां दधत् ज्ञातनयं विदितनीतिं^७ स्फुरदङ्गं उपचितराज्याङ्गं मा लक्ष्मीः एत्य कोशलभाच्च भाण्डागार-लाभेनापि अतानयन् विस्तारितवती ॥१३॥

- V. 13. A. Having obtained whom (Rāma), his wise mother, Kośalā, drew him to her arms thrilled (with joy) and appeared brilliant, (because this son was known to her as an incarnation of Vāsudeva)—one in many respects sinless, riding the large bird (Garuḍa) and supporting all people (or, having obtained him, the city of Kośalā appeared beautiful).
- B. After having approached whom (Rāmapāla), the goddess of Royalty (Mā) helped him to expand (his resources) on the acquisition of treasury, (as he was found) to possess a large troop of elephants, a large cavalry, and an infantry, and to be conversant with political principles, having all the constituents of sovereignty fully developed.

भर्ता नाकस्य तरस्तत् विश्वविरोधिभूभृतां भिन्दन् ।
दानव्यग्रकरार्पितकुशतिलतोयोयमवलारिः ॥१४॥

भर्तृत्यादि । विरोधालङ्कारः । नाकस्य स्वर्गस्य भर्ता । भूभृतां पर्वतानां तज्जगद्विरोधि तरो वेगं पक्षच्छेदात् भिन्दन् । दानवीनां दानववधूनां अप्रहस्तेऽर्पितानि कुशतिल[तो]यानि येन । वैधव्यं तासां कृतम् । एवमिन्द्रस्वरूपोपि 'अवलारिः बलारिर्न भवतीति विरोधः । अविरोधे तु “अकं” पापे दुःखे च”

१ MS ०त्तां २ MS जननी ३ MS कोशला ४ MS ०नयत् ५ MS अभावा ६ MS नीतं

७ MS ०त्तं ८ MS अचला

९ This appears to be a lexicographical quotation.

तस्य द्वयस्यापि न भर्ता । सर्वेषां वैरिभूमुजां तरो बलं भिन्दन् । 'दानासक्ते करोर्षितानि कुश[ति] लानि येन ।
अबला असमर्था अरयो यस्येत्युभयत्रापि ॥१४॥

V. 14. A-B. This person (Rāma, as well as Rāmapāla) had never any sin or misery, crippled the power of those kings who acted as impediments to (the interests of) the whole world, had his palms wet in waters mixed with *kuśa* grass and *tila* seeds, while engaged in acts of charities and had rendered his enemies powerless.

N. B. This verse contains the figure *virodha*, viz, contradiction which is merely verbal and is explained away by second meanings attached to the epithets which, in one case, apply to Indra, and in the other, to Rāma as well as Rāmapāla thus :—(1) *nākasya bhartā*—(i) the ruler or supporter of heaven, (ii) not possessing sin or misery ; (2) *vīśva^o tat tarah bhi^odan*—(i) the clipper of the famous speed of winged mountains hostile to the all, (ii) destroying the power of kings hostile to the (interest of) the whole world ; (3) *dāna...toyah*—(i) one by whom *kuśa*, *tila* and water were placed on the palms of the demonesses (*i.e.*, who brought about their widowhood), (ii) one who had in his hands *kuśa*, *tila* and water, while engaged in acts of (pious) charities ; *abalārih* (i) (yet) not Bālāri, *i.e.* Indra (the enemy of Bala, the demon), (ii) one whose enemies were powerless.

अभिदुरकरोऽक्षतबलोप्यमरुत्वानप्रभूतमन्युरपि ।

योभूदगोत्रभिद्^१पाकशासनोपि च सुनासीरः^३ ॥१५॥

अभिदुर इत्यादि । व्यतिरेकमुखेन^४ विरोधः । अभिदुरकरो न वज्रहस्तः । न क्षतो हतो बलनामा दैत्यो येन । न मरुत्वान् । न प्रभूतमन्युः प्रचुरयज्ञः । न गोत्रभिद् । न पाकशासन इति इन्द्ररूप-रहितोपि-सुनासीर इन्द्रः । अविरोधे यथा । 'अभिदुरः 'अभंगुरस्त्यागे शौर्यं च करो' यस्य । अक्षतं बलं सामर्थ्यं सैन्यं [यस्य] बाह्यमदेन हि महान्तोऽपि विक्षिप्यन्ते, अयन्तु न मरुत्वान् न 'वातुलो न विक्षिप्त इत्यर्थः । अप्रभूतः 'असंजातो मन्युः शोको यस्य । न गोत्रभिद् कुलाघाती । अपाकं अगतपाकं शासनं यस्य यथाधर्मतो दण्डधारी । सुनासीरः शोभनाम्ने[स]रः ॥१५॥

१ MS दानाशः २ MS पाकलाशः ३ HS शरीरः ४ MS मुखेन ५ MS अभिदुरो

६ MS अजाभगुरः There is the usual mark of omission on the top of the letter जा,

७ MS

८ MS वातु०

९ MS असंयातः

V. 15. A-B. Who (Rāma, as well as Rāmpīla),—although he held no thunderbolt in his hand, killed no Bala, was no king of the gods, performed not many a sacrifice, could neither be called Gotrabhid nor Pākāśāsana (and thus had no characteristics of Indra)—was (yet) like Sunāsira (Indra) himself.

N.B. Bereft of the apparent *virodha* the epithets may mean thus :—Who had his arms unassailable (in gifts or battles), his strength (or army) unbroken, no craziness (in mind), no feeling of excessive sadness, no propensity to injure his own family, who¹ ruled without creating any panic or fear leading to national disaster or by revolution, and who was a champion always in front line.

जिष्णुशुचिजीवितेशकलानिधिकमलेशपवनधनदेनम् ।

यं वेधा व्यधित समाहारं किल लोकपालानाम् ॥१६॥

जिष्णुरित्यादि । जिष्णुरिन्द्रः, शुचिरग्निः, जीवि [ते] शो यमः, कलानिधिश्चन्द्रः, कमलस्य जलस्य ईशो वरुणः, पवनो धनदः प्रसिद्धौ, इनः सूर्यः, इत्थमष्टानां लोकपालानां समाहारमेकरूपं वेधा व्यधित घटितवान् इति निगमार्थः । पदार्थस्तु क्रमेण जयशीलो, विशुद्धः, प्र[१]णिनाथः, कलानां चतुःपट्टेः^२ निधिः, कमलाया लक्ष्म्या ईशः, लोकान् पुनीते, धनं ददाति प्रभुः इति कविरपि समाहारद्वन्द्वपदमेव निर्दिष्टवानिव ॥१६॥

V. 16. A-B. Whom the Creator created as a single object, combining within himself (the spirit of the Lokapālas or quarter-regents), Indra, the Fire-god, Yama, the moon, Varuṇa, the Wind-god, Kubera and the Sun.

N. B. The epithets may yield the following literal meanings :—He was a victor, pure, a protector of living beings, a receptacle of the (sixty-four) arts, a purifying agent, a bestower of wealth (to the needy) and majestic.

वदनगतभारतीकः कमलासनतां दधत् प्रजानाथः ।

विधिरिव धाता जगतो यः श्रीपतिनाभिसम्भूतः ॥१७॥

¹ According to the commentary (“ दधत्, धर्मतो दण्डधारी ”) the epithet पाकशासनः leads to the interpretation that the king ruled justly and righteously. The word may be analysed thus :— नास्ति पाकः भीतिस्तन्मूलको राष्ट्रभङ्गो वा यस्मिन् तथाभूतं शासनं यस्य सः । “ राष्ट्रभङ्गे भीतौ ” इति शब्दरत्न० । “ General fear and panic resulting in national disaster or revolution ; the subversion of a country ”— Monier Williams.

वदन इत्यादि । कमलायाः ^१प्रिय ^२आसनमाश्रयः । श्रीपतिः पार्थिवो यो नाभिः क्षत्रियस्तस्मात् सम्भूतः विधिरिवेति श्लेषोपमा । अ[न्य]त्र श्रीपतेर्वामुदेवस्य नाभितोऽव्यवाहुदूतः । शेषं सुगमम् । उभयत्रापि समम् ॥१७॥

V. 17. A-B. Who, having resembled Brahmā (Vidhi) in that he had the goddess Sarasvatī (Bhārati) located in his mouth, possessed a seat in himself for Lakṣmī (Kamalā), was the lord of beings and was born of a kṣatriya king,—was the upholder of the world.

N. B. In the case of Brahmā himself the epithets mean :—He had Bhārati in his mouth, was lotus-seated, was the creator of beings, was born of the navel of Viṣṇu (Śrīpati) and was (thus) the upholder of the world.

यः शङ्करो गिरीशः सर्वज्ञः सर्वमङ्गलाधारः ।

हर इव मारहरोऽधादृषचारी राजशेखरताम् ॥१८॥

य इत्यादि । शं ^१क्षेमः । गीर्वाक् । मङ्गलं श्रेयः । मारो देवकृतः प्रतिपक्षकृतश्च प्रजास्वाघातः । वृषो धर्मः । राजा नृपति[ः]हरइवेति श्लेषोपमा[न्य]त्र सर्वमङ्गला गौरी । मारः कामः । वृषो वृषभः । राजा चन्द्र इति ॥१८॥

V. 18. A-B. Who resembled Hara in being one deserving the use of such epithets as Śaṅkara etc.—i.e. who was the director of bliss, the lord of speech, all-knowing, the abode of all blessings, preventing injury (caused by destiny or the enemy), the follower of moral law and who (as such) attained a supreme position amongst kings.

N. B. In the case of Hara, the epithets may be taken thus :—He was called Śaṅkara, Gīrīśa, omniscient, the resort of Sarvamaṅgalā (Gaurī), the chastiser of Kāma (Māra) and had the moon for his crest-ornament.

किं बहु हरिवतीर्णः स यशोदानन्द^१ [योरुचित्रम् ।
प्रौढारि] वारि^२ जगदानन्दकमुद्यद्विराजि धामास्य ॥१६॥

इदानीमुपसंजिहीर्षुराह । यत् यस्माद्धेतोः अस्य उभयस्य रामस्य यशः कीर्त्तिर्दानं त्यागः दया कृपा उरु महत् चित्रं अद्भुतं । दयापक्षेऽपि नपुंसकशेषेण नेयम् । तथा धाम तेजः प्रौढारिवारि प्रौढान् समृद्धान् अरीन् शत्रून् वारयति खण्डयति । जगदानन्दकं जगतामानन्दकारि । उद्यदुद्वचत् विराजि शोभमानमिति । अतो 'हरिवतीर्णः । स उभयोऽपि । तथा हि हरेरपि धाम वपुः प्रौढारिवारिजगदानन्दकं प्रकर्षेण उद्गानि अरिचक्रं वारिजं 'शंखः कौमुदी गदा नन्दकः खड्गो येन धाम्ना तत्तथा । 'उद्यद् विराजि वौ राजि गरुडे उद्यद्द्वन्द्वमारोहत् । अतो यशोदानन्दयो रुचित्रं यशोदा च नन्दश्च यशोदानन्दौ तयोः रुचित्रं रुचिमभिलाषं त्रायत इति रुचित्रं अभिलषितार्थसम्पादकश्च तद्वपुरितिभावः ॥१६॥

V. 19. A-B. Enough of prolixity ! he (Rāma, as well as Rāmapāla) was a (veritable) incarnation of Hari, because his fame, charity and mercy were great and marvellous, and his spirit was high-soaring and shining, in as much as it could prevent (the assault from) powerful enemies and cause delight to the world.

N.B. In the case of Hari (Vāsudeva) the epithets signify the following :—His person could fulfil the desires of Yaśodā and Nanda and it carried prominently the wheel, the conch-shell, the mace and the Nandaka (sword), and also shone while riding high on the bird (Garuḍa .

अस्त्री समुत्कटभुजो भीत्या^३तुरगाधिभूपचरितश्च ।
अवहत्^४ परंतपोवनमवने रुचिमान् स लक्ष्मणोपेतः ॥२०॥

1 MS has after नन्द, "कमुद्यद्विराजि धामास्य" which is obviously redundant. The bracketted portion of the text has been restored by HS with the help of the commentary.

2 MS ०वारिजि

3 MS उद्यत्०

4 MS हरिवर्षातीर्णः । स उभेऽपि

5 MS ०संख०

6 MS ०इक्षु०

7 MS तूरगाधिभू०

8 Both HS and MS परतप०

अस्त्रीत्यादि । स राघवः कटं शवं 'भुक्त' इति [कटभुक् तस्मात्] कटकभुजो राक्षसात् । भीत्या भयेन आतुरगाधिभूषचरितः^१ आतुरेण आविलेन गाधिमुवा गाधिपुत्रेण कौशिकेन उपचरितः उपगतः । यद्वा तुर त्वरण इगुपधत्वात् कः । तुरेण त्वरमाणेन कौशिकेनोपगतः सन् परं दूरं तपोवनं ऋष्याश्रमं अवहत् चलितवान् । अस्त्री धनुर्द्वरः, समुन् सहर्षः, अवने रक्षणे रुचिमान् साभिलाषः, लक्ष्मणेन भ्रात्रा उपेतः ।

अन्यत्र । स रामपालः अवनेः पृथिव्याः अवनं रक्षणमवहत् । अस्त्री धन्वी । अतः समुत्कटभुजः सम्यगुत्कटो भीषणो भुजो यस्य । अतो भीत्या तुरगाधिमुवा अश्वपतिना राज्ञा उपचरितः कृतनानादानोपचारः । परंतपः शत्रुतापकारी । लक्ष्मणा^२ नृपलक्ष्मणा कनकदण्डादिना उपेतः । अतएव रुचिमान् ॥२०॥

V. 20. A. On being approached by the son of Gādhi, bewildered (or hastening) on account of fear from the Rākṣasas, he (Rāma) proceeded towards the distant hermitage (of the ascetic) with pleasure, equipped with arms, accompanied by Lakṣmaṇa, being desirous of offering protection.

B. He (Rāmapāla), the tormentor of enemies, possessing formidable arms, endowed with (kingly) marks and (so) appearing resplendent, took up the protection of the kingdom (lit. the earth) after having been paid homage to by the Aśvapati (king) out of fear.

रञ्जितविश्वामित्रान् महौजसोस्य विदितास्त्रविद्यस्य ।

जगदभिरक्षादक्षा शक्तिः शरदीर्णताड[क]स्याभूत् ॥२१॥

रञ्जित इत्यादि । अस्य राघवस्य रञ्जितात् विश्वामित्रात् विदितास्त्रविद्यस्य विदितान्यस्त्राणि विद्ये च बलातिबले येन । अतएव महौजसः । शरदीर्णताडकस्य शरेण दीर्णा ताडकानामा^३ राक्षसी येन^४ । जगदभिरक्षायां दक्षा शक्तिरभूत् ।

अन्यत्र । अस्य रामपालस्य मित्रात् सूर्यादिपि महौजसः । विदितास्त्रविद्यस्य शरदीर्णताडकस्य शरेण दीर्णा स्ताडकास्तालवृ [क्षा] येन । जगदभिरक्षादक्षा^५ रञ्जितविश्वामित्रं रञ्जितं विश्वं जगद् यथा एवंभूता शक्तिरभूत् ॥२१॥

१ MS भुक्त

२ MS ऽचरिताः

३ MS लक्ष्मणो

४ HS ऽनास्त्री

५ MS शेन

६ MS ऽदरक्षा

- V. 21. A. The power competent to offer proper protection to the world, arose in him (Rāma), who attained great strength after having acquired the knowledge of weapons and the lores (Balā-vidyā and Atibalā-vidyā) from Viśvāmitra whom he pleased, and who rent asunder the demoness Tāḍakā by his arrows.
- B. The power, competent to offer protection to the world and by which the whole world was conciliated, arose in him (Rāmapāla), who was greater in splendour (even) than the sun, acquired the knowledge (of the use) of weapons, and did rend asunder Tāla trees by means of his arrows.

लोकान्तरप्रणयिनो दुर्न यभाजोप्रजन्मनो व्यसनात् ।
पतितान्धकारवत्यनुभावादुदहारि गोतमी तेन ॥२२॥

लोकेत्यादि । राघवो हि [हरि]रवतीर्णः । तस्य लोकान्तरं स्वर्गः तत्रत्यस्य अप्रजन्मनो ज्येष्ठ-
भ्रातुरिन्द्रस्य व्यसनात् पतिता स्वामिशापभ्रष्टान्धकारप्रविष्टा गोतमी गोतमवधूरहल्या [अनुभावात्] उदहारि उद्धृता ।

अन्यत्र । परलोकगतस्य ज्येष्ठभ्रातुर्महीपालस्य युद्धव्यसनात् मिलिता गोः पृथिव्यास्तमी रात्रिः
अन्धकारवती उन्मूलिता जगदन्धकार'विध्वंसात्' । “अस्तमपि गोतमो दार'महस्तदनेन पुनरूह” इत्युत्तरार्द्ध-
पाठान्तरे गोतमो मुनिः तत् पूर्वसिद्धं दारमहः कलत्रोत्सवं इन्द्रस्य व्यसनात् अस्तं गतमपि पुनरनेन प्रापितः ।
अन्यत्र । गो[ः] पृथिव्यास्तमोऽन्धकारं दारयतीति गोतमोदार' । अहस्तेजो ऽहर्दिनं वा' महीपालव्यसनादस्तं
गतमपि' अनेन पुनरूढम् ॥२२॥

- V. 22. A. By him (Rāma, the incarnation of Hari) was rescued, by means of his power, Gotamī (Abalyā), fallen and sunk into the darkness (of sin) on account of the vice of his (Hari's) elder brother (Indra), who took to an immoral conduct, while dwelling in the other (upper) world (i.e. heaven).
- B. By him (Rāmapāla) was dispersed, by means of his majesty, the night of the world, full of darkness (i.e. the dark anarchy in the Pala kingdom), which fell (upon men) on account of the short-coming of his elder brother (Mahīpala II), (now) residing in the other world, who adopted a wrong policy.

¹ MS ंकारः ² MS विध्वन्स्यात् ³ Mark the different reading of the last half of the verse. MS has यि between स and ह, which is superfluous. ⁴ MS ०दारः

⁵ MS दिनम्बा ⁶ Here occur in the MS the words पुनरनेन प्रापितः which the scribe might have simply repeated from the preceding line.

N. B. In the case of the variant reading of the second half of the verse the translation will be :—A. By him (Rāma) was Gotma again led to the joy of family life which vanished (on account of Indra's vice).

B. By him (Rāmapāla) was again attained that power which could disperse the darkness of the world—the power, which disappeared (on account of the wrong policy of Mahīpāla II).

परिकलितकुशिकनन्दनसदाश्रमसमृद्ध^१सम्मदो रामः ।

कृतताडकोद्भवविधूननश्च वर्द्धि^२तसुबाहुधामा च ॥२३॥

परिकलितेत्यादि । परिकलितः कौशिकस्य सन् पूज्यमान आश्रमस्तेन समृद्धप्रमोदः । कृतं ताडका-
सुतस्य^३ विधूननं येन । तथाहि “^४वायव्यास्त्रयतिकरनिरालम्बनस्ताडकेन” । वर्द्धितं छेदितं^५ सुबाहुनाम्नो
राक्षसस्य धाम वपुर्येन ॥

अन्यत्र । परिकलिता अभ्यस्ता कुशिका कुशी खड्गादिलोहविकारो^६ येनन्दनैः पुत्रैः राज्यपालादिभिः
तेषां सदा सर्वदा श्रमेणास्त्रगुणनिकया समृद्धसम्मदः^७ । कृतं सु[कृत]^८ तस्य ताडकानां आघातकानां उद्भवस्य
विधूननः क्षेप्ता । वर्द्धितं शोभनयोर्भुजयोर्धाम तेजो येन ॥२३॥

V. 23. A. Rāma, whose joy was enhanced by (observing) the excellent hermitage of Viśvā-
mitra (Kuśika's son), caused the destruction of (Mārica), the son of Tāḍakā,
and cut down the body of Subāhu (the demon).

^१ HS ०सम्पदो ^२ MS ०सुतश्च ^३ Between “वाय” and “व्यास्त्र” MS has “स्या”
which is redundant. ^४ This seems to be the first line of a quoted verse, the rest of which has probably
been omitted by the scribe. ^५ MS सुवहुं ^६ MS विकारा ^७ MS सम्यदः

^८ MS कृतं सुतं HS takes it to mean a “son” and corrects thus :—“कृतः सुतः.” But what we generally
meet with is not the word ‘कृतः’, but ‘कृतकः’ or ‘कृत्रिमः’, to mean a “स्वयमुपगतः पुत्रः”, one of the several
varieties of sons, mentioned in the *Smṛitis* and *Nītisūtras*. Cf. Kauṭilya II. 7. where the definition of a
कृतक son is given thus “पुत्रत्वेऽधिकृतः कृतकः” i.e. an artificially acknowledged son. A reference to such
a son is unsuitable in the present context. Hence we propose the reading कृतं सु[कृत], by restoring कृ,
and translate accordingly.

- B. Rāmapāla, whose joy was enhanced by (a sight of) the constant efforts of his sons (Rājyapāla and others) practising (the use of) iron weapons (e.g. swords etc.), struck down the very origin of the ungrateful ones (lit. those defeating or injuring all previous services of his) and had the strength of his excellent arms still more increased.

पृथुरक्षोनीक['] धर्मविप्लवं विप्रहर्षकोद्यत् सः ।

²स तु सत्कृताध्वरोहितजगद्धवल्यितज्यकोदण्डम् ॥२४॥

पृथु इत्यादि । स राघवः वलयित[ज्य]कोदण्डं वलयितमौर्वीकं कोदण्डं दधत् रक्षोनीकं राक्षस-
सैन्यं पृथु महत् । धर्मं विप्लव[त्]इति धर्मविप्लवं अद्यत्¹ संक्षिप्तवान् । अतएव विप्रहर्षकः विप्रान् ऋत्विजो
हर्षितवान् । सत्कृताध्वरः सत्कृतो यथाविधि सम्पादितोऽध्वरो येन । हितजगत् हितं भूतं जगत् येन ।

अन्यत्र । स रामपालः दण्डं दधत् धर्मविप्लवं अनीकमलक्ष्मीकं अप[नीत]वान्⁴ । पृथुरक्षः महती रक्षा
यस्य । विप्रहर्षकः विगतप्रहर्षः जितारिपड्वर्गत्वात् । सत्कृताध्वरो[हित]जगत्सद्भिः कृतमध्वानं कृतेऽध्वनि
वा रोहितं आरोहितं जगद्येन । वलयितज्यकः वलयिता वेष्टिता अवगुरिता⁷ यद्वा सामन्तचक्रोपक्रममेव
[च]क्रावर्त्तेन पर्यटिता ज्या पृथ्वी येन ॥२४॥

- V. 24. A. He (Rāma) reduced the large army of the Rākṣasas which threw the moral or religious law into confusion and thus delighted the Brahmanas; by taking up the bow with its fully drawn string (so as to form a circle) and having properly performed sacrifices he supported the world.

¹ MS ०यां. HS ०य्यां. The word अय्यात्, a form of the root अ in आशीर्लिङ् gives no sense at all here. It appears that the proper word meant is अद्यत्, (in place of the scribe's अयात्), the लङ् form of the दिवादिगणाय root दो (अवखादने). The commentator also gives संक्षिप्तवान् as its synonym in the first case. Other emendations that may be suggested are अस्यत् and अरयत्, the लङ् forms of the roots सो (अन्तकर्मणि) and शो (तनूकरणे) respectively of the same गण.

² HS thinks "स तु" as superfluous. But it does not appear to be so, otherwise the exigencies of metre cannot be met.

³ Should it be विप्लवयति ?

⁴ MS has अपवान् which yields no suitable sense here. Probably some such word as अपनीतवान्, अपचितवान् or अपहतवान् was meant by the commentator.

⁵ MS has 'ह' instead of 'क' (as wrongly read by HS) in both the places.

⁶ HS कृतसन्धानं

⁷ MS ०गुरिता

- B. He (Rāmapāla), never feeling too exultant and offering adequate protection repelled or (reduced the strength of) the unholy or unfortunate civil revolution ; and holding up the rod (of punishment) he went round the earth and put the world on the path trodden by the righteous.

इति तेन कौशिकीया क्रिया व्यधायि दधती बुधानमृतैः ।

प्रैष्यसुमित्रापत्या क्षितविपक्षेष्टभूमिरक्षेण ॥२५॥

इतीत्यादि । तेन राघवेण इष्ट[भू]मिरक्षेण यज्ञभूमिरक्षकेण कौशिकीया कौशिकस्य क्रिया यागः बुधान् देवान् अमृतैर्यज्ञशेषैर्दधती प्रैष्यसुमित्रापत्या प्रैष्यः परिचारकः सुमित्राया अपत्यं लक्ष्मणो यस्यां क्षितविपक्षा क्षिता विपक्षा^१ राक्षसा यस्यां सा व्यधायि^२ निर्वर्त्तिता ।

अन्यत्र । रामपालेन पत्या स्वामिना इष्टभूमिरक्षेण इष्टानां मित्राणां राज्ञां^३ भूमिं रक्षता । 'क्रिया' 'बुधान् पण्डितान् अमृतैरयाचितैः दानैर्दधती प्रैष्यसुमित्रा प्रैष्याणि शोभनानि 'अशठानि मित्राणि राजानो यस्यां सा व्यधायि । कौशिकेनेन्द्रेणापीयं क्रिया क्रियते इति कौशिकीयेति विशेषणं । तथाहि इन्द्रेण पत्या अपेक्षितपृथ्वीपालेन बुधान् देवान् अमृतैर्दधती प्रैष्यसुमित्रा क्षितविपक्षा क्रिया क्रियत इति ॥२५॥

- V. 25. A. By him (Rāma), thus taking up the protection of the sacrificial ground, was concluded the work (of sacrifices) undertaken by Kauśika, which supported the gods by the residues of sacrifices, in which the son of Sumitrā (Lakṣmaṇa) acted as a servant, and from which the enemies were driven away.
- B. By him (Rāmapāla), the lord, protecting the domains of his allies, was accomplished such a work as is performed by Kauśika (Indra) himself, in which learned men were pleased by (offer of) unsolicited gifts and in which good and friendly kings offered their services, and from which enemies were repulsed.

भीमज्याभृज्जीवाकर्षण^४कण्डूयमानभुजकाण्डः ।

कौशिकसेनोऽयं जनपदान् विदेहानवाप्य मुदमूहे ॥२६॥

^१ MS ०विपक्षाः

^२ MS ध्यवधायि

^३ HS राज्यं

^४ After क्रिया MS has 'सत्' which is unnecessary and inexplicable.

^५ MS बुधान्

^६ MS अशठानि

^७ MS ०कार्ष्या०

भीमेत्यादि । अयं राघवः भीमस्य हरस्य ज्याभृद्भुक्तस्य जीवा गुणः तस्याकर्षणाय कन्दूयमानभुजः
सेनः सप्रभुः सनाथः कौशिक[स]नाथः ।

अन्यत्र । अयं रामपालः भीमनामा ज्याभृद्भूमिपतिः तस्य जीवितकर्षणाय कन्दूलभुजः । कुशी-
खड्गादि[ः] तथा जयद्रिः कौशिकैः सेना यस्य, कौशिका एव सेना यस्य, अथवा इन्द्रसेनेव^१ सेना यस्य ।
विद[ग] ज्ञानेन ईहान् चेष्टमानान् विमृष्यकारिण इत्यर्थः ॥२६॥

- V. 26. A. This (Rāma) in the company of Kauśika (as leader), with his large (right)
arm feeling a sensation of itching for drawing the string of the bow of Hara
(Bhīma), felt delight on reaching the country of Videha (Mithilā).
- B. This (Rāmapāla), with his large arms feeling a sensation of itching (a teasing
desire) to pull up the life of King Bhīma, accompanied by an army consisting
of men using iron weapons (or, resembling the army of Indra) felt delight in
getting hold of the services of countries (the people of) which act with intelligence.

अपि चापदण्डमरमप्रतिमद्रविणोऽवधूतनिखिलनृपम् ।

स भवस्यावित[जन]कः^२ करपल्लवली[ल]यालावीत् ॥२७॥

अपीत्यादि । अपि समुच्चये । स राघवः भवस्य हरस्य चापदण्डं धनुर्दण्डं अवधूतनिखिलनृपं
अर^३ अविलम्बित[] करपल्लवलीलायाऽलावीत् । अतएवा[प्रतिम]द्रविणः अतुलबलः अवितजनकः प्रीणितशीरध्वजः ।

अन्यत्र । अपि समुच्चये । स रामपालो भवस्य संसारस्यापदं विपदं डमरमुपप्लवं 'शत्रुकृत-
मलावीत् । वि[प]त्पक्षे अप्रतिमद्रविणः^४ संसारविप्लवनात् अप्रतिमं द्रविणं धनं यस्य, अविताः प्रीणिताः^५ जनाः
प्रजा येन, करपल्लवलीलाया प्रदानेन^६ । डमरपक्षे द्रविणं धनं । अविता रक्षिता प्रजा येन, करपल्लवलीलाया
आयुधचेष्टया । अवधूतनिखिलनृपं यथा भवति ॥२७॥

- V. 27. A. Moreover, he (Rāma), of unparalleled strength, broke asunder quickly with
the playful movement of his shoot-like hands, the huge bow of Hara (Bhava) in
a manner putting to shame all other princes, and (thus) delighted Janaka.

^१ MS ०सेनेव

^२ Restored from the commentary.

^३ MS आरं

^४ HS डमरमुपपुरं. Cf. वैजयन्ती (Oppert's Edition, p. 98)—“डमरोल्लवोत्पाता उपसर्ग उपद्रवः”, and also

हेमचन्द्र (३१४६७)—“डमरे डम्ब-विप्लवौ”. In Kauṭilya (II. 6) we have the compound डमरगतकस्वम्.

^५ MS ०द्रविणं

^६ MS प्रणिताः

^७ MS पृदानेन, HS पृदानेन

- B. Moreover, he (Rāmapāla), who was in possession of incomparably large wealth, cut short the world calamity by liberal gifts (from his hands) and (thereby) pleased the people ; and (at the same time) put down the affray (or disturbance, caused by the enemy) by the use of arms at ease, so as to repulse all other kings, and thus granted protection to the people.

अनुजः सुरपालस्य क्षममयमुदवहज्^१ जानकीं लक्ष्मीं ।

समहास्तत्सूनूनाञ्च तत्स्वसारोभवंललितजन्यः ॥२८॥

अन्वित्यादि । अयं राघवः सुरपालस्येन्द्रस्यानुजो हरिर्जानकीं सीतां लक्ष्मीमवतीर्णार्णो^२ उदवहत् । तत्सूनूनाञ्च^३ राघवकनिष्ठानामपि त्रयाणां तत्स्वसारः सीताभगिन्यः समहा विवाहोत्सवसहिता ललितजन्यः प्रियवध्वोऽभवन् ।

अन्यत्र । अयं रामपालः सुरपालस्यानुजो जनकस्य पितुर्लक्ष्मीं उदवान् । तत्सूनूनाञ्च रामपाल-पुत्राणामपि तत्स्वसारस्तस्य पालस्यैव स्वीयाङ्कितकं (?) सारो बलं । समहाः सतेजाः । ललितजन्य ईप्सितयुद्धोऽभवत् । सामर्थ्येन पितृतुल्यास्ते बभूवुरिति भावः ॥२८॥

V. 28. A. This (Rāma), who (as Viṣṇu incarnated) was the younger brother to Indra (the king of gods), fittingly married Jānakī, who was Lakṣmī herself. Her other sisters also became the charming wives to his other younger brothers, (performing) their nuptial ceremonies.

B. This (Rāmapāla), who was Surapāla's younger brother, capably assumed the (royal) glory belonging to his father (Vighrahapāla III). And the strength of his sons, which bore the stamp of his own, was accompanied by lustre and had war as its favourite pursuit.

हत्वा राजप्रवरं [भूयो]^३ भूमण्डलं गृहीतवतः ।

स निरास्थदस्त्रकलया सहस्रदोर्विद्विषः स्वास्थ्यम् ॥२९॥

हत्वेत्यादि । स राघवः राजप्रवरं [क्ष]त्रियसंतानं हत्वा भूयः पुनः पुनरेकविंशतिवारान् भूमण्डलं गृहीतवतः सहस्रदोर्विद्विषः^१ कार्तवीर्यरातेः परशुरामस्य स्वास्थ्यं स्वर्गस्थितिमस्त्र^२कलया निरास्थत् ।

अन्यत्र । स रामपालोस्त्रकलया सहस्रदोः सहस्रबाहुः राजप्रवरं नृपतिश्रेष्ठं महीपालं हत्वा भूयः प्रचुर[] भूमण्डलं गृहीतवतः द्विषः शत्रोः कैवर्त्तस्य नृपस्य स्वास्थ्यं अस्मिन् पक्षे शरिरे खरि लोपः सौष्ठवं निरास्थत्^४ ॥२६॥

V. 29. A. He (Rāma) destroyed, by means of his military art, the (chance of) residence in heaven of (Paraśurāma), the enemy of the thousand-armed king (Kārttavīrya), who took possession of the whole earth again and again (i.e. twenty-one times) by killing the Kṣātriya rulers.

B. He (Rāmapāla), becoming thousand-armed (as it were) by the skilful use of weapons (i.e. the art of warfare), destroyed the comfortable position of his enemy (the Kaivarta king), who had occupied a major portion of the kingdom after having killed the chief king (Mahīpāla).

दुर्जननीकारपरोप्यनुपालितसज्जनीकृतश्रीकः ।

शूरतमसूनुसहितोसाववहदण्डकारण्यम् ॥३०॥

दुरित्या । असौ राघवः दुर्जननी निन्दिता माता कैकेयी तस्याः कारो नियमः भरतराज्यभिषेकादिः तत्परः । अनुपालितसज्जनीकृतश्रीकः अनुपालिता प्रतीक्षिता सती साध्वी जनो जाया सीता तथा कृता श्रीः शोभा यस्य । सूनुः कनीयान् भ्राता लक्ष्मणः । दण्डकारण्यं प्रसिद्धं अवहन् चलितवान् ।

अन्यत्र । असौ रामपालः दण्डकारण्यं दण्डस्योपायस्य[] कारण्यं करणत्वं साधकतमत्वम[व]हत् । अतएव दुर्जनानां दुष्टजनानां नीकारे भर्त्सने तत्परः । यद्वा दुर्जनानां नीकारस्य साध्यस्य परः^५ शत्रुः शातयिता । अनुपालितसज्जनीकृतश्रीकः अनुपालिताः सज्जना यया करणभूतया साऽ^६भूततद्भावात् अनुपालितसज्जनीकृता श्रीलक्ष्मीर्येन । सूनुः पुत्रः ।

^१ MS ०न्विषयः

^२ MS ०मत्र०

^३ MS शरीरे खरि० HS corrects it thus :—“शरि परे खरि लोपः”. Evidently the commentator quotes or refers to the Vartika on Pāṇini VIII. 3. 36, which runs thus :—“खपरे शरि वा विसर्गलोपो वक्तव्यः”. Such elision of *visarga* is taken recourse to by mediaeval poets for the sake of *śleṣa*.

^४ MS निरास्थतः

^५ MS तत्परं

^६ MS has “परः” repeated after परः

^७ MS ०सद्भावात्

इदानीं कुलकं श्लोकाष्टकेन सीता रावणेन हृता इति वक्ष्यते^१ । तदत्र कीदृशि समये कस्मिन् सन्निवेशे कतरेण प्रकारेण हृतेति कथाक्रमेणाह^२ ॥३०॥

- V. 30. A. Intent on fulfilling his obligation to his wicked mother (Kaikeyī), he (Rāma) proceeded towards the Daṇḍaka forest, being accompanied by his most valiant younger brother (Lakṣmaṇa), and with splendour enhanced by his virtuous wife whose request (to follow him) was complied with (lit. who was obeyed).
- B. He (Rāmapāla), with his most valiant son, proved (lit. carried) *daṇḍa* (punishment or open attack) as the best and most effective policy, was bent upon humiliating the wicked, and placed his royal fortune at the disposal of the good.

प्रथममुपरते पितरि महीपाले भ्रातरि क्षमाभारम् ।
विभ्रत्यनीतिका[रंभ]रते रामाधिकारितां दधति ॥३१॥

प्रथममित्यादि । प्रथमं 'दण्डकारण्यगम[न]काले राघवस्य शोकात् पितरि महीपाले पृथ्वीपतौ दशरथ उपरते सति, भ्रातरि भरते क्षमाभारं पृथ्वीभारं अनीतिकारं अविद्यमान ईतिकार उपप्लवकारो यत्र तं विभ्रति सति । रामाधिकारितां रामस्य सिंहासनारोपित[त]त्पादुकाद्वयरूपेणाधिकारितां दधति^३ ।

तथा रामपालरक्षेप्यनेन कुलकश्लेषश्लोकाष्टकेन वरेन्द्री दिवोकेन^४ गृहीतेति व्याहरिष्यते । ननु च राज्यभारं विभ्राणस्यासीमशौर्यशालिनो रामपालस्य परेण भूमिरादीयत इति जीवतो^५ व्याघ्रस्य दंष्ट्राङ्कुरोत्पादनोत्साहसाहसिक्यमिदं कथङ्कारमारम्भगोचरमिति शङ्का निराचिकीर्षुः पूर्वकथामवतारयन्नाह प्रथममित्यदि । प्रथमं पूर्वं पितरि विग्रहपाले उपरते सति महीपाले भ्रातरि क्षमाभारं भूभारं विभ्रति सति अनीतिकारं भरते अनीतिके नीतिविरुद्धे आरम्भे उद्यमे रते सति । महीपालः पाङ्गुण्यगण्यस्य^६ मन्त्रिणो गुणितमवगुणयन्^७ उपष्टम्भारभट्टीमात्रादीषद्वप्रहणेन मिलित[ि]नन्तसामन्तचक्रचतुरचतुरङ्गवललयितवहलमदकलकरितुरगतरणिचरणचारुभटचमूसम्भारसंरम्भनिर्भरभयभीत^८ रिक्तमुक्तकुन्तलपलायमानविकलसकलसैन्येन स्वतः क्षयातिशयमासेदुषा सह सहसैव बलद्विपर्ययकोटिकष्टतरसमरमारम्भ्य निरमज्जत । रामाधिकारितां रामपालस्य तस्मिन् समये निगड्बद्धस्य आधिर्मानसी व्यथा तत्करणशीलतां दधति । एतदग्रे स्फुटयिष्यति ॥३१॥

१ MS वक्ष्यते, HS वक्ष्यते

२ The last paragraph of the commentary should better be taken as the introduction to the next verse.

३ MS दधति ४ MS दधाति ५ HS दिवोकेन ६ MS जीवतो

७ HS ०शलयस्य ८ MS ०मुपष्टम्भा ९ MS ०भिर०

- V. 31. A. At first, his (Rāma's) father, the lord of the earth, having died and his brother, Bharata, having taken up the burden of (rule of) the earth in which no creator of disturbance remained, and having (thus himself) assumed the authority that belonged to Rāma ;—
- B. Previously, his (Rāmapāla's) father (Vighrapāla III) having died and his brother Māhipāla (II), intent on pursuing impolitic methods, having taken up the burden of (rule of) the earth and (thus) having caused mental agony to Rāma (—Rāmapāla, then lying in chains) ;—

रामे तु चित्रकूटं विकटोपलपटलकुट्टिमकठोरम् ।
भूमीभृतमापतिते तपस्विनि महाशये सहने ॥३२॥

‘राम’इत्यादि । चित्रकूटं भूमिभृतं पर्वतं । तपस्विनि गृहीतवानप्रस्थव्रते ।

अन्यत्र । ‘चित्रकूटं’ अद्भुतमायं, शिलाकुट्टिमवत् कर्कशं, भूभृत['] महीपालं । तपस्विनि अनु-
कम्पार्हृत्वदशापन्ने ॥३२॥

- V. 32. A. But Rāma, the large-hearted, forgiving, having turned an ascetic, and (as such) having hastened to the Citrakūṭa mountain, so hard with series of uneven rocks as its pavement ;—
- B. But Rāmapāla, the large-hearted, (but) impatient, having been reduced to pitiable condition, having (credulously) approached or taken recourse to king (Mahipāla II), who was given to wonderful tricks and was as hard as a solid pavement of stone ;—

अपरन्नात्राधिवसति कष्टागार['] महावनं घोरम् ।
हतविधिवशेनवायसकुशीलताभेद्यकुचजानौ ॥३३॥

1 MS रामपाल०

2 MS चित्र०

अपरेत्यादि । अपरेण भ्रात्रा लक्ष्मणेन सह कष्टं कृच्छ्र['] महावनं महारण्यं अधि[व]सति सति दुर्दैववशेन वायसस्य काकस्य कुत्सितशीलतया दुश्चेष्टया भेद्यौ^१ विदीर्णौ कुचौ यस्याः सा तादृशी जाया^२ यस्य ।

अन्यत्र । अपरेण भ्रात्रा^३ सुरपालेन सह कष्टागारं कारागृहं महदवनं रक्षणं यत्र दुर्दैवाधीने नवा नूतनायसी लोहसम्बन्धि[नी] कुशी निगडरूपा सा लतेव जंघातकविदूरवेष्टनात्^४ तया भेदिनी विदीर्णे अकुचे भसंकोचिनी^५ जानुनी अष्टीवती यस्य ॥३३॥

V. 33. A. (Rāma) having taken up residence, along with his other brother (Lakṣmaṇa), in the terrible huge forest where housing was a difficult task, and also having in his company his wife, whose breasts were to be rent by the misconduct of the crow, as damned fate would have it ; —

B. (Rāmapāla), under the untoward influence of Destiny dwelling in the terrible well-guarded prison-house, along with his second brother (Surapāla), with his knees, which had never bent (before anyone), rent by the creeper-like chains of new-(forged) iron ;—

शिष्टारिष्टैकदृशि विराधकवन्धापदश्च 'दधमाने ।

दक्षिणका[ष्ठा]श्रिति गतपञ्चवटीसन्निवेशे च ॥३४॥

शिष्टेत्यादि । शिष्टा शेषीकृता अरिष्टस्य काकस्य तस्यैव एका दृष्टिर्येन, विराधो^६ नाम राक्षसः कवन्धश्च तयोरापदं मृत्युं, दक्षिणामगस्त्यचरितां काष्ठा[१] दिशं^७ श्रितवति, गतः प्राप्तः पञ्चवटी^८ नामाश्रमः येन ।

अन्यत्र । शिष्टा अनुशिष्टारिष्टैकदृशोऽशुभैकदृष्टयो दारुणकर्मणो यस्मै, विराधिकां कथंयित्री बन्धापदं बन्धनविरतिं, दक्षिणानां सरलानां काष्ठां उत्कर्षं आश्रितेऽतिक्रान्तः पञ्चानामपि वराटानां^९ समावेशो यस्य ॥३४॥

^१ MS has only द्वौ instead of भेद्यौ

^२ MS याया

^३ MS भ्राता

^४ MS पेष्टनात्

^५ HS ०कोटनी

^६ 'दध धारणे', which is a भ्वादिगण्यीय आत्मनेपदी root, is not generally much used in literature.

^७ MS विरोधि

^८ MS दिसं

^९ MS ०वटो

^{१०} MS क्षमा०

- V. 34. A. (Rāma) having rendered that crow one-eyed and having brought about the calamity (of death) to Virādha and Kabandha, and (then) having entered the hermitage of Pañcavaṭī by proceeding along the southern direction ;—
- B. Rāmapāla, to whom the evil-doers were pointed out (or told about), who himself underwent the most distressing calamity of imprisonment, who reached the climax of (the conduct of) upright people, and who lost (chance of) possession (or accumulation) even of five cowries.

विप्रास्यतयास्तवति बहुस्व^१पलादिस्वसारं च ।

खरनिग्रहं दधाने विदधाने दूषणत्रिकोच्छेदम् ॥३५॥

विप्रेत्यादि । विप्रास्यतया विगतनासिकामुखतया^२ लक्षितां बहुस्वां बहुस्वजनां^३ पलादिनो^४ राक्षसस्य रावणस्य स्वसारं भगिनीं सूर्पणखां^५ अस्तवति निराकृतवति, खरनाम्नो राक्षसस्य निग्रहं वधं, दूषणनामा राक्षसस्त्रिकः त्रिशिराश्च राक्षसस्तयोरुच्छेदं विनाशं ।

अन्यत्र । विप्रास्यतया विगतभक्ष्यतया स्वस्यात्मनः पलादि मांसशोणितादिकं स्वस्य सारं सामर्थ्यश्च बहु यथा भवति तथास्तवति । खरो दुःसहः निग्रहोऽपकारः भक्तनिषेधादिकं, दूषणत्रिकं^६ दोषास्त्रयो रागद्वेषमोहा यद्वा का[यिकवा]चिक्रमानसाः तदुच्छेदः तत्परिहाणं ॥३५॥

- V. 35. A. (Rāma) having humiliated (Śurpaṅkhā), the sister of that Rākṣasa (lit. the eater of flesh, i.e. Rāvaṇa), (the woman) who had a large number of kinsmen, with her nose and mouth deformed, on account of her having her face (disfigured) with nose severed from it and having brought about the death of Khara and caused the destruction of Duṣaṇa and Triśiras ;—
- B. (Rāmapāla) having largely wasted his own strength and flesh etc., for want of food to eat (in prison) and having suffered from extreme torture, (but yet), having cut off the triad of vices ;—

^१ MS बहुस्व०

^२ Here this is not quite a correct grammatical compound.

^३ MS बहुस्वजन्मनां. It should be corrected into बहुस्वजनां which means 'one having a large number of kinsmen'. The word बहुस्वां in the commentary is an adjective to सूर्पणखां, so is बहुस्वजनानाम्.

^४ MS पलादनो

^५ HS शूर्पणखां

^६ MS has "द्वे" after त्रिकं which is redundant. HS reads "ते" for द्वे.

विजनस्थानव्यूहे भूतनयात्राणयुक्तदायादे ।

विद्युद्विलासचञ्चलमायामृगतृष्णयान्तरिते ॥३६॥

विजन इत्यादि । ^१ विक्षतो जनस्थान इति ख्यातनाम्नि सन्निवेशे स्थितौ रादणव्यूहो येन । भूतनयायाः सीतायास्त्राणे युक्तो दायादो भ्राता लक्ष्मणो येन । मायामृगः कनकमृगरूपो मारीचस्तस्य तृष्णया लुब्धत्वेनान्तरिते ^२ व्यवधानहिते राघवे सति ।

अन्यत्र । विजने स्थानमवस्थानं तेन व्यूहो विगत उहो यस्य तस्मिन् रामपाले, भूतं सत्यं नयो नीतं तयोररक्षणे ^३ युक्तः प्रसक्तो दायादो भ्राता ^४ महीपालो यस्य । माया लक्ष्या मृगतृष्णया ममायं लक्ष्मीं ग्रहीष्यतीति मुग्धतयान्तरिते तिरोहिते भूमौगृहादिगुप्तक्षिप्ते रामपाले सति ॥३६॥

- V. 36. A. (Rāma) having torn asunder the array of troops (of Rāvaṇa) in Janasthāna forest, having appointed his brother (Lakṣmaṇa) for guarding Sītā (lit. the daughter of the Earth), and having (himself) been dragged away by the greed of catching the illusory deer (i.e. Mārica), fleet like the flash of lightning ;—
- B. (Rāmapāla), with his brother (Mahīpāla) determined not to protect truth and polity, having lost his power of reasoning (or judgment) by his stay in that solitary place (prison-cell) and having been kept secluded (there) on account of (his brother's) foolish notion of (the latter's plotting against) his own royalty which is as unsteady as the flash of lightning ;—

मायिध्वनिना^१ शङ्कितविपदो^२ भर्तुर्भुवः प्रभूतायाः ।

निकृतिप्रयुक्तितो रक्षितरि कनिष्ठे तथापन्नो ॥३७॥

मायीत्यादि । मायिनो मारीचस्य ध्वनिना लक्ष्मण त्रायस्वेत्यार्त्तनादेन, भर्तू रामस्य शङ्किता विपद्यया तस्याः शङ्कितविपदः भुवः पृथ्वीतः प्रभूता[याः] सीतायाः निकृतिप्रयुक्तितः भर्त्सन^३ प्रयोगतः 'कनिष्ठे लक्ष्मणे रक्षितरि रक्षार्थं स्थापिते । तथा तेनाकारेण तामेव दिशं प्रपन्नो गते सति ।

^१ The middle syllable is doubtful. It may be read as 'क्त'. HS doubtfully takes it as 'व्यु'.

^२ व्यवहिते may be a better reading here. ^३ HS corrects the reading wrongly into तयोरक्षणे.

^४ HS omits भ्राता here. ^५ MS ०धनिना ^६ MS ०विपादो ^७ MS ०सनः

^८ Before this word occurs in the MS the word 'अनक्षरेण' which seems superfluous.

अन्यत्र । मायिनां खलानां ध्वनिना अयं रामपालः क्षमोऽधिकारी सर्वसम्मतः ततश्च देवस्य राज्यं प्रहीष्यतीति सूचनया शङ्कितविषयः मामसौ हनिष्यतीति शङ्किता विषयेन तस्य भुवोभर्तुर्महीपालस्य । प्रभूताया बहुतराया 'निकृतिप्रयुक्तिः शास्त्रप्रयोगात् उपायवधचेष्टया तथा तेनाकारणापन्नो दुर्गते कनिष्ठे भ्रातरि रामपाले रक्षितरि भाव्यर्थे ॥३७॥

- V. 37. A. (Rāma's) younger brother, (Lakṣmaṇa), appointed to guard his (wife), having proceeded, to the same direction (as his brother), on account of the use of language of reproof by (Sitā) (lit. the daughter of Earth), who, because of the sound, (uttered) by that rogue (Mārica), suspected danger to her husband ;—
- B. (Rāmapāla, Mahīpāla's) younger brother, the (future) protector (of the realm), having thus fallen into a miserable plight on account of the acts of fraudulence of the king of the land of great extent (i.e. Mahipāla II), who suspected his own danger (from him) by the report of the mischievous people.

म[१]सभुजोच्चैर्दशकेन जनकभूर्दस्युनोपधिप्रतिना ।

दिव्याह्वयेन सीता वासालंकृतिरहारि^३ कान्तराय ॥ कु[लकम्] ॥३८॥

मांसइत्यादि । अस्य राघवस्य कान्ता प्रिया जनकभूर्जनकसुता दिव्या दिव्यनायिकाह्वयेन नाम्ना सीता रामस्य गृहस्थालंकृतिः, मांसभुजा राक्षसोच्चैर्महता दशकेन दशशिरसा रावणेन दस्युना चौरणोपधिप्रतिना केतवतपस्विना अहारि हता ।

अन्यत्र । अस्य रामपालस्य जनकभूः 'पेत्रभूमिवरेन्द्री सीतावासालंकृतिः लाङ्गलपद्धतिवसत्यलंकारा चावाससंपन्नेत्यर्थः, अतएव कान्ता कमनीया दिव्याह्वयेन दिव्यनाम्ना दिव्वोकेन मांसभुजा लक्ष्म्याः 'अंसं भुजानेन भृत्येनोच्चैर्दशकेन उच्चैर्महती दशा अवस्था यस्यात्युच्छ्रितेनेत्यर्थः, दस्युना^५ शत्रूणा तद्वावापन्नत्वात् अवश्यकृत्तव्यतया आरब्धं कर्म प्रतं छद्मनि प्रती । यद्वा आचारकिप्^६ हेतुमणिजन्ताणिनि^७ अहारि गृहीता ॥३८॥

^१ MS निराकृति०

^२ MS त्वना०

^३ MS : राहारि

^४ MS पत्यभूमि०

^५ Instead of 'अ' there is the sign of लुप्त-आकार in MS.

^६ MS दस्युना

^७ MS ०क्षिप्

^८ MS ०विश्रय०

- V. 38. A. His (Rāma's) wife, that divine (lady), the daughter of Janaka, Sītā by name, the ornament of his house, was stolen away by the mighty robber, the ten-headed demon (Rāvaṇa), under the guise of an ascetic.
- B. His (Rāmapāla's) beautiful father-land (Varendrī), decorated with houses as well as lines of furrows, was occupied by his enemy named Divya (Divokka), an (officer) sharing royal fortune, who rose to a high position, (but) who took to fraudulent practice as a vow.

व्रस्तानुजतनुजस्य^१ च भीमस्य वि[व]रप्रहरकृतः ।

साभिख्यया वरेन्द्री क्रियाक्षमस्य खलु रक्षणीयाभूत् ॥३६॥

व्रस्तेत्यादि । सा सीता अभिख्यया शोभया वरा श्रेष्ठा, अस्य रावणस्य, व्रस्ता अनुजाश्च तनुजाश्च यस्य, भयङ्करस्य विवरस्य जटायुपः प्रहारं कृतवतः । अमुं प्रहृत्य सीतां असौ नीतवान् । इन्द्रीक्रियाक्षमस्य अनिन्द्रं इन्द्रं कर्तुं क्षमस्य रक्षणीयाभूत्, न पुनरुपभोग्या ।

अन्यत्र । सा भूमिरभिख्यया^२ नाम्ना वरेन्द्री व्रस्ताऽस्य दिव्वोकस्य योऽनुजो रुदोकः तदीयतनयस्य भीमनाम्नः रन्धूप्रहारिणः क्रियाक्षमस्य अलङ्कर्मणिणस्य यथोक्तक्रमेण रक्षणीयाऽभूत् । स तत्र भूपति वर्त्तमानः ॥३६॥

- V. 39. A. Certainly that (lady, Sītā), so eminent in beauty, became an object of protection (and no enjoyment) of that terrible (demon) who was a maker of Indra, whose younger brothers and sons became frightened (by his action) and who knocked down the chief of birds (Jatāyu).
- B. It is certain that that (land), Varendrī by name, becoming frightened, became the object of protection of Bhīma, the son of his (Divya's) younger brother (Rudoka), who knew how to deal a blow on a vulnerable point (of his enemy), and who was competent to work out any scheme.

स विनाशितमारीचोपगतेष्टतमो भुजौ दधद्विफलो^३ ।

धाम निजं परिकलयांचकार शून्यं ससूनुरथ रामः ॥३७॥

^१ MS व्रतनजस्य

^२ MS रभिख्यया

^३ MS has विकलौ in text and विफलो in commentary.

स इत्यादि । इदानीं रामस्य चेष्टां प्रकटयति । स राघवो 'विनाशितमारीचः, अपगतप्रियतमः, अतएव हि विकलौ भुजौ दधत्', लक्ष्मणसहितः, निजं धाम पर्णशालां शून्यं परिकलितवान् ।

अन्यत्र । अतिशयेन विनाशी विनाशितमोऽरिर्याभ्यां ययोर्वा तौ^१, च समुच्चये, भुजौ विपक्षाक्षित-भुज्यमानभूमित्वात् विकलौ दधत्, उपगता इष्टतमा मित्राणि मातृबन्धवो यस्य, ससुतः, धाम शौर्यं स्व[^२] शून्यं मिथ्या कलितवान् ।

- V. 40. A. Then having killed Mārīca, that Rāma, whose wife had been lost to him and who (therefore) possessed a pair of powerless (or idle) arms, thought, along with his younger brother (Lakṣmaṇa), of his own cottage (lit. residence) as empty.
- B. Then that Rāmapāla, who possessed a pair of powerless arms, (but) by means of which the enemies were absolutely doomed to extinction, considered his own strength to be futile, although he had his relatives near (him) and was in the company of his sons.

अपि चेष्टया विमुक्तः क्षमया गुरुमन्युदहनदीप्तोऽयं^३ ।

अवनीपतितां तनुमपि न तदा सम्भावयामास ॥४१॥

अपीत्यादि । अपि समुच्चये । स राघवः गुरुमन्युवह्निदीप्तः क्षमया सहिष्णुतया चेष्टया सह विमुक्तः निश्चेष्टो मूर्च्छितः सन् अवनीपतितां तनुं देहं न सम्भावितवान् ।

अन्यत्र । अपि च समुच्चये क्षमया भूम्या इष्टया विमुक्तः अवनीपतितां पृथ्वीपतितां तनुं^४ अल्पामपि^५ न सम्भावितवान् ॥४१॥

- V. 41. A. Moreover, this (Rāma) who lost (or was deprived of) his patience as well as all activities, and was inflamed by the fire of his intense anger, did not even know his body lying prostrate on earth at that time.
- B. Moreover, this (Rāmapāla) at that time did not possibly care for the lordship of earth as something small, having been deprived of his beloved land (Varendrī) and consumed by the fire of his heavy sorrow.

^१ MS विनासित०

^२ MS दधत्:

^३ MS हौ

^४ MS ततोऽसं

^५ "अपि" here, we think, has the sense of सम्भावना ।

सख्या सह विपदुदयेन विनयविधिना^१ सूनुना यत्नात् ।
कृतपरमोहापोहोलब्धस्थिरसम्बिदुत्थानम् ॥४२॥

सख्येत्यादि । राघवः सूनुना कनिष्ठभ्रात्रा सख्या द्वितीयेन । यत्रतः पानीयसेचनव्यजनादिना कृतः परस्यानिशप्रस्य मोहस्यापोहः खण्डनं यस्य, अतः स्थिरसम्बिन् स्थिरचेतनः, ^२उत्थानं अलब्ध लब्धवान् ^३उत्थित इत्यर्थः ।

अन्यत्र । सख्या अमात्येन सूनुना सुतेन च सह कृतौ परमौ महान्तौ ऊहापौहौ इदं कर्तव्यम् इदं न कर्तव्यम् इत्यादिकौ येन, स्थिरसम्बिन्^४ कृतनिश्चयः उत्थानं उद्यमं लब्धवान् ॥४२॥

V. 42. A. With the appearance of the calamity, (Rāma) had his serious fit of unconsciousness removed by his only companion, his younger brother, with care and with a method which had a soothing effect, and having (thus) regained consciousness (he) rose up.

B. At the appearance of danger, (Rāmapāla) having carefully discussed all *pros* and *cons* with his ministers and sons, in accordance with the injunctions⁴ of *vinaya* (discipline), made a firm resolve and took recourse to enterprise or promptitude (of action).

विविधविशालव्यालाटविकाकीर्णावनिर्व्वहूर्वीभृत् ।
इष्टार्थाभिनिविष्टेन ततस्तेनाटि कष्टेन ॥४३॥

विविधेत्यादि । तेन इष्टा प्रिया सीता तदर्थार्थाभिनिविष्टेन अदनिः विविधा विशाला व्याला हिंस्रपशु-सर्पराक्षसादयो यस्यां तयाटविकयाऽकीर्णा, बहुपर्वता अ[?]टि पर्य्यटिता ।

अन्यत्र । रामपाले[न] सामन्तचक्रं प्रणिनीपुणा पृथ्वी पर्य्यटिता । तत्र व्याला आप्रहारिका वैषयिका^५ आटविका अटवीयसामन्ताः उर्व्वीभृद्राजा । इष्टार्थोऽभिलषितार्थः ॥४३॥

1 MS has 'र' after ०विधिना, which is redundant.

2 The letter 'त्थ' looks like स्थ.

3 MS ०सम्बित्तः. Before this word MS has स्थिरस्तत्, which seems superfluous.

4 For these *vidhis* or rules *vide* Book I (विनयाधिकारिकं अघिकरणम्) of Kāuṭilya.

5 MS वैषयिकाः

- V. 43. A. By him (Rāma), being attentive to his object (of finding out) his beloved (Sitā), the country, which was full of numerous hills and overspread with forests containing various and huge beasts of prey, was then traversed with difficulty.
- B. By him (Rāmapāla), being intent on attaining his desired object, the land belonging to numerous kings and inhabited by different, great and 'fierce forest-chiefs was travelled over with difficulty.

अन्वयभवनं सहसामन्तव्रजमभ्युपेतसाहाय्यम् ।
अनुमेने स महादो रवितनयं मित्रभाव^२मापन्नम् ॥४४॥

अन्वय इत्यादि । स महादोर्महाबाहुः रवितनयं^३ सुप्रीवं सहसां बलानां अन्वयभवनं कुलगृहं अन्तव्रजं^४ समीपमागतं मित्रभावाभ्यर्थनया प्रपन्नमनुमेने ।

अन्यत्र । सह सम्बद्धार्यं^५ सामन्तव्रजं 'वक्ष्यमाणनायकं अन्वयस्याभ्युदयस्य भवनं अवितनयं' 'गूढनीतिं मित्रकोटिप्रविष्टं स रामपालोऽनुमेने ॥४४॥

- V. 44. A. He (Rāma), with long arms, accepted, with approval, Sugrīva (lit. the son of the sun-god), as one who, being the chief (lit. native) source of strength and having (as such) entered into friendship with him, approached (him) with a promise of help.
- B. He (Rāmapāla), with long arms, accepted with approbation the compact circle of *sāmāntas* (vassals or feudal chiefs), which was a source of the supply of his retinue,^६ the policy of which was kept secret, and which having entered into alliance with him offered him help.

^१ The commentator takes the word व्याज्ञाः to mean rulers who seized or appropriated to themselves *agrahāra* lands (i.e. endowments of land conferred on Brahmins).

^२ MS ०भावा०

^३ MS ०तनयनं

^४ MS अस्त०

^५ MS सह सम्बन्धार्थं

^६ MS वक्ष्यमाणं

^७ MS गूढा०

^८ 'The source of prosperity' according to the

देवेनभुवो विपुलद्रविणस्य च 'दानतः सुखाचक्रे ।
अमुना हरि^२नागपदातिलब्धबहलप्रभावोऽसौ ॥४५॥

देवेनेत्यादि । अमुना सुग्रीवः देवेनभुवः इन्द्रभुवः बालिनो विपुलबलस्य च दानतश्छेदात् हरिनागस्य वानरनायकस्य पदे राज्येऽतिशयेन लब्धः पुनरस्वलनात् बहलप्रभावो येन तथा सन् सुखाचक्रेऽनुकूलितः ।

अन्यत्र । अमुना देवेन राज्ञाऽसौ सामन्तव्रजः हरयोऽश्वाः नागा हस्तिनः पदातयः एभिर्लब्धो बहलः प्रभावो येन स^३ ताटक^४, भुवो भूमेर्विपुलस्य धनस्य च दानतस्त्यागात् अनुकूलितः ॥४५॥

- V. 45. A. By that person (Rāma) he (Sugrīva) was propitiated by the killing of Bālin (lit. the son of Indra) of great strength, (and) he largely achieved (thereby) very great power as (lit. in the rank of) the chief of the monkeys.
- B. By that king (Rāmapala) that (body of *sāmantas*), who attained great strength by possession of cavalry, elephants and infantry, was gained over (i.e. made favourable) by presents of land and enormous wealth.

अथ तरसा^१शिवराजेनास्य हितान्वेपिणाज्ञया^२ भर्तुः ।

आशुगजेन बलवता वाजिवरख्यातधाम्ना च ॥४६॥

खरगुरुचारणविक्रमदीर्णमहेन्द्रे ण केशरिसुतेन ।

‘उदलङ्घि महातटिनी शोभान्वीतेन दुस्तरमहोर्भिः ॥ युग्मम् ॥४७॥

अथेत्यादि । अग्रिमश्लोकेन सह कुलकमतस्तत्रैव योजयिष्यते । खरेत्यादि पूर्वश्लोकेन समं कुलकं (?) । अथानन्तरं केशरिणो वानरवरस्य पुत्रेण क्षेत्रजेनाशुगात् पवनात् जातेन हनूमता, तरसाशिनं रक्षसां वरान् श्रेष्ठान् अजता क्षिपता, भर्तुः सुग्रीवस्याज्ञयाऽस्य राघवस्य हितान्वेपिणा प्रियान्वेपिणा, बलवता महाबलेन, वाजिवरख्यातधाम्ना पक्षिशेखरेण संपातिना इयं सा समुद्रपारेऽशोकवनिकात्रैव सा सीता प्रतिवसतीति ख्यातं^७

^१ MS दत्तः ^२ MS हारिः ^३ HS reads ताटक . The letter ट् is rather indistinct.

^४ MS वशिवाः ^५ MS ०ज्ञाया ^६ MS उदधिं माहातटिणी ^७ MS ख्यानं

कथितं धाम स्थानं यस्य, खरो दुःसहो गुरुर्महान् चारणश्चरणभवो विक्रमो विमर्दस्तेन विदीर्णो विदारितो महेन्द्रनामा पर्वतो येन, भया दीप्याऽन्वीतेन^१ यद्वा उद्गमाद्गानु^२ ईतेन, तटिनीशो महाजलनिधिर्दुस्तरमहोर्मिः उदलङ्घि ।

अन्यत्र । तरसा बलेन शिवराजेन शिवराजनाम्ना महाप्रतीहारेण राष्ट्रकूटमाणिक्येन अस्य रामपालस्य भर्तुराज्ञया हितैषिणा आशु शीघ्रं गजेन, बलवता संन्यवता, तुरङ्गपुङ्गवैः ख्यातं शौर्यं यस्य, खरगुस्तीक्ष्ण-रश्मिस्तस्येव रुग्दीप्ति^३र्यस्य सूर्यवत्तेजस्विनेत्यर्थः, रणो युद्धं तत्रत्यविक्रमेण दीर्णो भीतः इन्द्रो यस्मात्, केशरिक्शिोरसदृशेन शोभान्वीतेन^४ पञ्चाङ्गप्रसादालङ्कारेण महातटिनी गङ्गा लङ्घिता ॥४६-४७॥

V. 46-47. A. Then the great sea with its high and impassable waves was crossed over by (Hanūmat), the son of the Wind-god begotten on the wife of Keśarin, who was strong, who drove away the chief Rakṣasas (lit. flesh-eaters), who was searching for his (Rāma's) consort by command of his own master (Sugriva), to whom were reported the whereabouts (of Sītā) by the chief of birds (Sampātīn), by whom was rent asunder the Mahendra (mountain) under the pressure of his unbearably heavy strides and who looked endowed with lustre.

B. Then the great river Gaṅgā, with its large and impassable waves, was soon crossed over by Śivarāja in the height of his glory⁴, with speed, (riding) on an elephant, being intent on doing good, by command of his lord (Rāmapāla),— (this officer) being known for his valour by possession of excellent cavalry, who had an army, who was resplendent as the Sun (lit. the hot-rayed one), of whom Mahendra was afraid because of his prowess in battle, and who resembled a lion-cub (in strength).

^१ MS ०न्वीतेन

^२ MS ०दिसि०

^३ The commentator's explanation here is difficult to understand. The five *aṅgas* generally referred to in such expression as पञ्चाङ्गाभिनय are the head, eyes, chest, hands and feet. Does the compound word refer to grace in these five limbs of Śivarāja at the time ?

^४ The comm. describes that शोभा glory or radiance as due to पञ्चाङ्गप्रसाद which perhaps means the same thing as पञ्चाङ्गशुद्धि of astrology. The five *aṅgas* refer to तिथि, वार, नक्षत्र, योग and करण. It means that the Mahāpratibhā starts on his expedition and is crossing the Gangas in the height of glory under the most favourable condition of the five, तिथि, वार and others.—N.G.B.

आपन्नभीमरक्षा विषयग्रामाकुलत्वदुःस्था या ।

त्रस्तानुसृता^१ वसुमत्यमुनासीतेन तेजसाभाजि ॥४८॥

आपन्नइत्यादि । अमुना हनूमता इनतेजसा सूर्यतेज इव तेजो यस्य, अनृसृतौ सत्यां अनुसारेण सीताऽऽपन्नभीमरक्षा प्राप्तानि भीमानि रक्षांसि यां, आपन्ना भीमानि रक्षांसि या वा, अतएव त्रस्ता^२ रूपादि-विषयग्रामाकुलतया दुःस्था^३ अमुमती जीवितमात्रशेषाऽभाजि सेवाञ्जलिना बोधिता ।

अन्यत्र । अमुना शिवराजेनासीतेनासिगतेन तेजसा खड्गदर्पणेण सा वसुमती भूमिर्वरेन्द्री आपन्ना ह्यस्ता भीमस्य रक्षा यस्यां, अतो विषयाणाञ्च ग्रामाणाञ्चाकुलतया दुःस्था त्रस्ता देवब्राह्मणादिभूमिरक्षा-निमित्तं^४ कोऽयं विषयः, क एष ग्रामः, कस्य भुक्तिरियमिति प्रश्नपुरःसरं अनुसृता सती अभाजि भग्ना ॥४८॥

V. 48. A. In course of the search Sītā (was found out) and waited upon by that (Hanūmat) possessing the lustre of the sun, while she was in the clutches of the fierce demons and remained terrified, with nothing except mere breath of life left to her, and feeling wretched on account of her bewilderment by the multitude of objects of the senses (heaped round her).

B. That land (Varendrī), where Bhīma's work of protection was all upset, which stood miserable because of the *viṣayas* (districts) and villages falling in confusion (regarding their ownership) and which was in a frightened condition, —was, in course of a (thorough) search, split up by that (Śivarāja) by the power of his sword.

तस्यामाश्वस्तायां सन्दिष्टेन सह रक्षकव्यूहैः^४ ।

भग्नं परितोवनमुषितालङ्क[१] नाम चास्य पूर्द्विषतः ॥४९॥

तस्यामित्यादि । सन्दिष्टेन संदेशेनाङ्कुरीयकादिना करणभूतेन तस्यां सीतायामाश्वस्तायामाश्वस-युक्तायां सत्यां, अमुना हनूमता अ[१]हारविहारव्यपदेशेन तस्य द्विषो रावणस्य वनं क्रीडावनं परितः सर्वतः रक्षार्थनियुक्तराक्षसव्यूहैः सह भग्नम् । तथा लङ्का नाम पूः पुरी उषिता दग्धा ।

अन्यत्र । अमुना शिवराजेन समादिष्टेन तस्यां वरेन्द्रां भीमनियुक्तरक्षकव्यूहैः सहाशु शीघ्रं अस्तायां^१ क्षिप्रायां सत्यां, तस्य द्विषो भीमस्यावनं रक्षणं सर्वतो भग्नम् । अतः का नाम पूः पुरी अलं यथेष्टमुषिता वसतिङ्गता अपितु न कापि ॥४६॥

- V. 49. A. She (Sitā) having been consoled by means of message, that enemy's (Rāvaṇa's) park along with the arrays of its guards was shattered, and his city, named Laṅkā, was also burnt down (by that Hanumat).
- B. That (land, Varendrī,) having been quickly devastated (by him) as directed (by Rāmapāla), along with the arrays of (Bhīma's) guards, the defence of (Rāmapāla's) enemy (Bhīma) was thoroughly smashed. Which city, may it be asked, could be inhabited (there) at ease ?

इति कृत्वाज्ञामागत्य चितां^२ भूमि[] स जानकी[] निजभर्त्रे^३ ।
अक्षान्तकरः प्रथिताभिज्ञोऽचकथन्मिथस्तथाभूतदशां^४ ॥५०॥

आरम्भरामो नाम प्रथमः परिच्छेदः ।

इतीत्यादि । स हनूमान् अक्षनाम्नो रावणसुतस्य वधकारी प्रथिता प्रकटिता सीतासंदिष्टाऽभिज्ञा-
ऽभिज्ञानं चूडामणिर्येन तथा सन् निजभर्त्रे^३ राघवाय जानकीं भूमिं चितां व्याप्तां वा अत्यन्तचेतनां तथाभूतां
मिथो रहसि अचकथत् ।

अन्यत्र । स शिवराजो देवोऽक्षान्तः केनापि न सोढुः करो हस्तो यस्य, प्रथितः^४ ख्यातोऽभिज्ञः
कुशलः, अभिज्ञा स्मृतिः प्रकटिता येन वा^५ तथा सन् निजभर्त्रे^३ रामपालाय जानकीं भूमिं चितां परिचितं
^६व्याप्तां वा तथाभूतामचकथत् ॥५०॥

॥ इति रामचरितटीकायां आरम्भरामो नाम प्रथमः परिच्छेदः ॥

^१ MS अस्तायां

^२ MS चिताता

^३ MS has the reading भूतां दशां, which spoils both sense and metre.

^४ MS प्रथिता

^५ MS has a redundant ते after वा

^६ MS व्याप्ताम्वा

- V. 50. A.** Thus having fulfilled the command and returned, he (Hanūmat), the killer of **Akṣa**, who showed (Rāma) her token (of recognition), announced to her husband Jānakī as situated in that condition and lying on (bare) ground.
- B.** Thus having fulfilled the command and returned, he (Śivarāja), so famous and experienced, whose hands were not resisted (by any one), announced before his own lord (Rāmapāla) that his father-land standing in that circumstance had been occupied (by himself).

Here ends Canto I of the Rāmacarita, called "Rāma in action".



रामचरितम्

[द्वितीयः परिच्छेदः ।]

अथ धृत्यमर्षगर्वोच्छलदुत्साहोयमुन्मिलत्पुलकः ।
रामो महानुभावोपिवैरिविजयोद्यमश्चक्रे ॥१॥

अथेत्यादि । विभावादिसामग्रीपरिग्रहेण काव्यस्य वीररसप्रधानतामातनोति । तदत्र उभयोपि ^१जिगीषुर्महानायको राम इति आलम्बनविभावः । सत्त्वातिशयोदयादुदञ्चनमहापुरुषकारो हि उद्दीपनविभावः । स च वैरिविजयोद्यमपदेनैवोपपादितः । पुरुषार्थसम्पादनप्रणिधानलक्षणे उत्साह इति स्थायी भावः । ^२धृत्यमर्षगर्वाः व्यभिचारिणः । पुलकः सात्त्विकः, रागाद्यारम्भगम्भीरावष्टम्भोऽनुभाव इत्येवं परिपोषमासादयन्नुत्साहः स्थायी भावो वीररसत्वेन परिणत इति काव्यसर्वस्वभूतवीररसोद्धेखाविष्कारः । यदाहुः—

धर्मानुरोधशीलस्य विजिगीषोर्मनिस्विनः^३ ।

आलम्बाज्जायते यत्रः पुरुषार्थसमाप्तये ॥

^४स्थायी भाव उत्साहो दीप्तसत्त्वद्विजन्मना ।

महापुरुषकारेण रोमाञ्चैरथ सात्त्विकैः ॥

अप्यमर्षेण गर्वेण वेगेनाप्रतया तथा ।

स्मृत्या मत्या च धृत्या च सप्तभिर्व्यभिचारिभिः ॥

रागाद्यारम्भगम्भीरावष्टम्भैरनुभावकैः ।

परिपुष्टो भवेद्वीरो दाने धर्मे^५ युधि त्रिधा ॥

खरे(?)विशेषलेशः पुनरग्रं निगदिष्यते ॥१॥

^१ MS रिपुनिर्जयोद्यमं । The text here is restored with the help of the commentary. The word 'अपि' is added to meet the exigencies of metre.

^२ MS जिगीषुं०

^३ MS छप्य०

^४ MS ०र्मानस्विनः

^५ MS स्थामी

^६ MS धर्म

V. 1. A-B. This Rāma (also, Rāmapāla), of great majesty, with visible bristling hairs (on his body i.e. with a thrill of joy), having his heroic strength (or enthusiasm) running high with courage, anger and pride, made strenuous exertion towards victory over his enemy.

स्पर्शनजेत्साहा[द्]द्विगुणितप्रभा वानरप्रवीरास्ते ।

'समहा नीलाङ्गदवलयामलिताः कुमुदमादधतः ॥२॥

उरुतरसोनलसहिताः पृथुनारम्भेण सह रभसमेताः ।

सहतारपुष्करगजादिबलाः^१सा[^२]राविणं^३दधत उत्तालाः ॥३॥

क्रूरकरवालधीराः कुलिशसमाननखरायुधप्रकराः ।

स्फुरदक्षपतिमुखास्तं न्यविशन्त धुरन्धरा धरोद्धरणे ॥४॥

स्पर्शनजेत्यादि । श्लोकत्रयेण कुलकं । ते वानरप्रवीराः स्पर्शनजः पवनतनयः तस्योत्साहेन द्विगुणिता प्रभा दीप्तिर्येषां, समहाः सोत्सवाः नीलोङ्गदश्च प्रसिद्धौ, एतयोर्यूथपत्योर्बलञ्च एभिर्यामलिताः^४ कुमुदो नाम कपिसेनापतिस्तं दधतः, राघवं न्यविशन्त इति तृतीयेन श्लोकेन समं सम्बन्धः ।

अन्यत्र । ते नरप्रवीराः चतुर्थश्लोके वक्ष्यमाणनामानः दानजनितोत्साहद्विगुणप्रभावाः, समहानीलैरिन्द्र-नीलमणिखचितैरङ्गदैः केयूरैर्वलयैः कङ्कणैश्चामलिताः^५ प्रोज्ज्वलिताः पृथ्वीहर्षं दधतः पूर्ववत् क्रियासम्बन्धः ॥२॥

उरु इत्यादि । ते वानरप्रवीराः उरुतरसस्तरो बलं वेगश्च नलः प्रसिद्धस्तेन सहिताः । पृथुनाम्ना रम्भनाम्ना च वानरेण सह रभसमायाता र[भ]सनाम्ना कपिना समेताः, तथा^६ तारनाम्नाः पुष्करनाम्नाश्च कपेः गजादीनाञ्च गजगवयगवाक्षप्रभृतीनां कपिभटानां सह वर्तन्त इति सांराविणं समूहोत्थः क्रोलाहलः । उत्ताला उद्गतकरतालाः ।

अन्यत्र । ते नरप्रवीराः उरुतरसोऽनलसहिताः अनलसाः दक्षाश्च हिताश्च महतारम्भेण^७ सह रभ-समायाताः तारैरित्युच्चैः पुष्करैर्वर्गैः सह वर्तन्ते गजादिबलानि येषां गजादयो हस्त्यश्चमहिषादयः उत्ताला उदग्राः ॥३॥

^१ MS सामाहा

^२ MS ०बालाः

^३ HS दधदुत्तालाः

^४ MS ०मेलिताः

^५ MS प्रोज्ज्वलिताः

^६ MS तथा

^७ After this word the commentary has the following

क्रूर इत्यादि । ते वानरवीराः क्रूरान् खरान् करान् हस्तान् बालधीन् लाङ्गूलानि ईरयन्ति, वज्रसदृशनखायुधप्रकराः, स्फुरन् ऋक्षपतिर्जाम्बवान् मुखं येषां, धरोद्धरणे पर्वतोत्पादने धुरन्धराः तं राघवं न्यविशन्त ।

अन्यत्र । ते नरप्रवीराः क्रूरकरवालाः धीराः अकातराः वज्रसममाननं मुखं येषां, अतएव खरा-
स्तीक्ष्णाः आयुधप्रकरा येषां, ऋक्षपतिश्चन्द्रः स्फुरच्चन्द्रवदनाः, धराया भूमेर्वरेन्द्रया उद्धरणे धुरन्धरास्तं रामपालं न्यविशन्त ॥४॥

VV. 2-4. A. The monkey heroes,—quite competent to pull up mountains, with their vigour doubly increased by the encouragement from (Hanūmat), the son of Wind, and with great merriment, having been joined by the forces of Nila and Aṅgada, lending their support to Kumuda, having enormous strength (or moving with great speed), accompanied by Nala, Pṛthu and Rambha, meeting Rabhasa, united with the armies of Tāra, Puṣkara, Gaja and others, raising together a tumultuous uproar, clapping (their hands), shaking their hard palms and tails, with their thunderbolt-like claws which they used as weapons, and (being led) by the brilliant Jāmbavat (the chief of the bears),—resorted to Rāma.

B. The great heroes,—pre-eminently fit to rescue the earth (i.e. Varendri), with their power doubly increased by the encouragement from presents (of money), looking bright with their armlets and bracelets set with sapphires, cheering up the earth (with their bright faces), possessing enormous strength, industrious and well-meaning, having attained impetuosity, with large undertakings, with armies of elephants and others, (marching) to the music of high-sounding drums, creating a noisy tumult, lofty (in spirit), standing firm with their fierce swords, possessing faces (hard) like thunderbolts, and wielding formidable weapons, with their faces (now) looking bright as the moon (lit. the lord of the stars),—became attached to Rāmapāla.

वन्यगुणसि[']हविक्रमशूरशिखरभास्करप्रतापैस्तैः ।

स महाबलैरुपेतो जेतु['] जगतीमलम्भृष्णुः ॥५॥

1 MS हस्तरे क्षिपन्ति

वन्द्य इत्यादि । तेह्नूमत्प्रभृतिभिर्वन्दनीयशौर्यादिगुणैः सिंहविक्रमैः शूरशिखरैः शूराणां शिखरैर्ग्री-
मणिर्क्यैर्वा भास्करप्रतापसदृशप्रतापैः । भास्करः सूर्यः, प्रतापः प्रभावः ।

अन्यत्र । मिलितसामन्तचक्रस्य नामाङ्कनं न कृतमिति तदुल्लिखति वन्द्य इति । कान्यकुब्जराज-
^१वाहिनीगञ्जनभुजङ्गो भीमयशोऽभिधानो मगधाधिपतिः, पीठीपतिः । गुण इति नानारत्नकूटकुट्टिमविकटकोटाटवी-
कन्ठीरवो दक्षिणसिंहासनचक्रवर्ती वीरगुणो नाम । सिंह इति दण्डभुक्तिभूपतिरद्भुतप्रभावाकरकरकमलमुकुलतुलितो-
त्कण्ठेशकर्णकेशरिसरिद्वलभकुम्भसम्भवो जयसिंहः । विक्रम इति देवग्रामप्रतिबद्धवसुधाचक्रवालबालबलभितरङ्ग^२-
^३बलबलहलालहस्तप्रशस्तहस्तविक्रमो विक्रमराजः । शूर इति अपरमन्दारमधुसूदनः समस्ताटविकसामन्तचक्रचूडामणि
लक्ष्मीशूरः, कुजवटीयप्रतिभटकरिकूटकपणकेशरी शूरपालश्च । शिखर इति समरपरिसरविसरदरिराज-
राजिगण्डगर्वगहनदहनदावानलस्तेलकम्पीयकल्पतरु^४रुद्रशिखरः । भास्कर इति खरतरकरवाललीला^५विलूनवैरि-
वाहिनीरुधिरप्रवाहविहितापरलोहितार्णववलयितोच्छालभूपालो मयगलसीहः^६ । प्रताप इति प्रतापसीहः^७ प्रतिपक्षक-
क्षोणिभृदक्षौहिणीदारुणद्रवणभ्रूणविभ्रंशभीषणप्रयाणटकारवो 'टेकरीयराजः । एभिर्महाबलैरुपेतो रामपालः ॥६॥

V. 5. A. He (Rāma) was competent to conquer the world, having been followed by those (armies of monkeys) of great strength, who were of adorable virtues, possessed of the valour of lions, the very jewels among heroes, and having the energy (or brilliance) of the sun.

B. He (Rāmapāla) was competent to conquer the earth, having been joined by those (warriors) having large armies, viz., Vandyā (Bhīmayaśas), Guṇa (Viraguṇa), Siṃha (Jayasiṃha), Vikrama (Vikramarāja), Śura (Lakṣmīśūra, as also Śūrapāla), Śikhara (Rudraśikhara), Bhāskara (Mayagalasīha) and Pratāpa (Pratāpasīha).

प्राप्तप्रवर्द्धितार्जुनविजयोऽर्थितवर्द्धनः [सोममुखश्च^८] ।

अनुगतमातुलसूनुप्रवलभुजालम्बनो रामः ॥६॥

प्राप्तेत्यादि । प्राप्तः प्रवर्द्धितार्जुनस्य^१प्रच्छिन्नकार्तवीर्यस्य भार्गवस्य विजयो येन, अर्थितस्य
अनुगतस्य सुग्रीवस्य बालिवधात् वर्द्धनो वर्द्धयिता । एतत्पदद्वयाविष्कारेण लङ्कापतिरीपज्जय इति । प्रसन्नत्वात्

^१ HS वाजिनीगण्टन०

^२ HS ०वल्लभी०

^३ HS omits this word बल here.

^४ HS ०कल्पतरु०

^५ HS ०विलून०

^६ HS ०सिंहः. 'सीह' is a Prakritised form of 'सिंह'.

^७ HS ०टेक०

^८ Restored from the commentary.

^९ HS ०प्रच्छिन्न०

सोमेन चन्द्रेण सदृशं जगदाह्लादकं 'मुखमस्येति, अनुगतम[स्या]तिशयेनानुगस्यातुलस्य सूनीर्लक्ष्मणस्य भुज आलम्बनं यस्य स तादृक् रामः ।

अन्यत्र । प्राप्तो मिलितः प्रवर्द्धितो^१ देशक्रोषादिप्रसादेन स्फीतीकृतः अज्जुन इति 'कयङ्कलीयमण्डला-
धिपतिः नरसिंहाज्जुनः सङ्कटप्राप्तीयचण्डाजुनश्च, विजयइति निद्रावलीयविजयराजो येन । वर्द्धन इति कौशाम्बी-
पतिर्द्वोरपवर्द्धनः^४, सोम इति षट्पुत्राप्रतिबद्धमण्डलाप्रतिबल्लवः सोम[ः] तन्मुखाऽपरे च सामन्ताः तैः सहितोऽनुगतानां
मातुलपुत्राणां राष्ट्रकूटानां वक्ष्यमाणानां भुजालम्बना^५ यस्य ॥६॥

V. 6. A. Rāma, whose face resembled the moon, who achieved victory over Paraśurāma by whom Arjuna (Karttavīryārjuna) was cut to pieces, and who was the promoter of the interests of his supplicants, relied on the support of the strong arms of his extremely devoted and unequalled younger brother (Lakṣmaṇa).

B. Rāmapāla, who enhanced the prosperity of Arjuna (Narasiṃhārājuna, as also Caṇḍārjuna) and Vijaya (Vijayarāja) coming to him (as allies), who solicited the help of Vardhana (Dvorapavardhana), and who had (other) associates (sāmantas) headed by Soma, depended on the support of the strong arms of his obedient cousins viz., the sons of his maternal uncle.

अपिचण्डधामनन्दनविरचितहरिकुञ्जराण्यूहः ।

तुमुलमतुलरणरङ्गचतुरङ्गअयदरीन् बल['] कलयन् ॥७॥

अपीत्यादि । चण्डधामनन्दनेन सुग्रीवेण विरचितो हरिकुञ्जराणां वानरश्रेष्ठानां व्यूहो बलविन्यासो^१
यस्य । चतुरं दक्षं, अरीन् 'गञ्जयद् बलं कलयन् ।

अन्यत्र । चण्डधामभिरुप'प्रभावैर्नन्दनै राज्यपालादिभिर्विरचितो हरीणां अश्वानां कुञ्जराणां गजानां
व्यूहो यस्य, चतुरङ्ग['] करितुरगतरणिपदातिमयं अरीन् जयत् बल[']कलयन् ॥७॥

१ MS सुख०

२ MS को

३ May also be read as कयङ्कलीय०

४ May also be read as चन्द्रोरप०

५ HS ०जं

६ MS ०विन्यासो

७ HS reads गजान् in place of गञ्जयत्

८ HS ०प्रतापे०

V. 7. A. Also, he (Rāma), whose arrays of picked monkeys were constructed by (Sugriva), the son of the sun-god (lit. the hot-rayed one), and who urged on tumultuous army which defied his enemies, was unequalled and (looked) smart on the battle-field.

B. Also, he (Rāmapāla), whose arrays of horses and elephants were constructed by his sons, (Rājyapāla and others), of formidable prowess and who led a tumultuous army consisting of the four divisions (viz. horse, elephant, foot and boat), which is (to be) victorious over the armies, whose mirth in battle was unparalleled.

स तु ^१[दुग्ध]सिन्धुराजमथनगोत्रप्र[भवमुभयभुजदण्डम्] ।
परराष्ट्रकूटसुभटं जेतारमजीगणत्रिजं बन्धुम् ॥८॥ कुलकम् ।

स त्वित्यादि । एतेषु बहलाहङ्कारलहरिलम्बिताभूतपूर्वाहंपूर्विकारम्भरभसभरोदश्वदुष्पण्डचण्डिमाङ्गम्बर-
चणरणविक्रमसमसमयमौलिलोलकरालबालधिवलयेषु त्रिभुवनविजययोग्यसंजातसंपदोपासितेषु^३ कीशकेशरिक्शिरोर-
निकरेषु किङ्करेषु महत्सु सत्सु च, राघवः परराष्ट्रस्य लङ्कायाः कूटसुभटं रावणं जेतारं निजमुभयं भुजदण्डं
महाबन्धुमजीगणत् । पुनः किंभूतं दुग्धमयसिन्धुराजस्य क्षीरोदस्य मथनो गोत्रः पर्वतो मन्दरः तस्यैव
प्रभवः प्रभावो यस्य भुजदण्डस्य तं, यथा मन्दरेण क्षीरोदमुन्मथ्य^४ लक्ष्मीरमृतादिकमुद्धृतं, तथा राघवो^५-
भुजदण्डेन राक्षसार्णव^६मुन्मथ्य सीतालक्ष्मीरध्वरविरोध्यविरोधात्^७ यज्ञशेषलक्षणममृतमपरापरश्च रत्नमभ्युद्धृतमिति
साधर्म्यम् ।

अन्यत्र । एतेषु समस्तसामन्तेषु तथाविधेषु विविधेषु विद्यमानेषु च, रामपालः दुग्धसिन्धुराजमथन-
गोत्रप्रभवं दुग्धो निर्दुग्धो^१ गालितगर्वत्वादगृहीतबहुतरकरितुरगद्रविणपणत्वाच्च सिन्धुराजः पीठीपतिर्देवरक्षितो
नाम येन, तेन मथनेन मथननाम्ना महण^२ इति प्रसिद्धाभिधानेन राष्ट्रकूटकुलतिलकेनोपलक्षितं यद् गोत्रं कुलं

^१ The word दुग्ध is omitted in MS.

^२ This portion is restored with the help of the commen-

tary. The MS has inserted here, apparently wrongly, a portion of the next verse.

^३ MS ०यासितेषु

^४ MS ०मुन्मथ्य

^५ MS and HS राघवः

^६ MS ०सान्तर०

^७ MS ०विरोधेरविरोधात्

^१ MS निर्दुग्धो

^२ MS महन

तत्प्रभवं, तदीयनन्दनमहामाण्डलिक^१काहरदेवसुवर्णदेवभ्रातृजमहाप्रतीहारशिवराजदेवप्रभृति^२मुभयभुजदण्डमुत्कृष्टराष्ट्र-
कूटसुभटं निजं बन्धुं मातुलसन्तानं जेतारमजगणत् । तथाहि^३महणेन विन्ध्यमाणिष्यं क्रेणुराजमारुह्य समर-
^४सीमन्युह्लासितशल्यशतक्रोटापाटितोद्भूतसुभटं संकटमरट्टमन्दोत्कटकरिघटाघोटकपटलः स ^५पीठीपतिर्मगधाधिपो
निर्दुर्दुहे । नागाधिराजमवरुह्य समृद्धसिन्धुराजोर्मिजालकवलीकृतमेक एव भूपालभोग्यवसुधावल्यं वराहजन्मा
विभुः स महणः^६ परमुज्जहार । अपि च भुजदण्डं निजं राष्ट्रकूटसुभटं बन्धुमित्युभयं जेतारमजगणदिति
यथासंख्येन सम्बन्धः तदत्र निजभुजदण्डपक्षे दुग्धेत्यादिपदमैश्वराकुपक्षवगोन्यम् ॥८॥

V. 8. A. He (Rāma), on the other hand, looked upon his own two large arms as his allies, which possessed of the strength of tho (Mandara) mountain that churned the milk ocean, and which would conquer (Rāvaṇa), the unscrupulous warrior of the hostile dominion.

B. He (Rāmapāla), however, counted upon his victorious pair of staff-like arms as well as his own kinsmen (viz. Kāhmaradeva and Suvarṇadeva, also Śivarāja), finest warriors in the excellent Rāṣṭrakūṭa race, and born in the family of Mathana by whom Sindhurāja (Devarakṣita of Piṭhī) was completely put down (lit. drained of his wealth and resources).

गमयन् स महासेनामेनामतिचित्रविक्रमो विभ्रत् ।

शक्तिमथ तारकारी रामः शुशुभेऽभ्यमित्रिणः ॥९॥

गमयन्नित्यादि । अतीवचित्रोद्भूतो विक्रमो यस्य, शक्तिं सामर्थ्यं, तारः तरणम् समुद्रे गङ्गायाश्च
इत्युभयत्रापि समं, तारकारी राम इति रेफलोपदीर्घत्वाभ्यां तारकारिः कात्तिकेय इति श्लेषोपमा । अत्र चित्रो
नानावर्णविचित्रो विः पक्षी मयूरस्तेन क्रमते, शक्तिमत्त्वविशेषं, शेषः सर्वत्र समः ॥९॥

V. 9. A. Then having led this vast army, that Rāma of exceedingly wonderful valour, having maintained his strength and conducted a safe passage (of the army across the ocean), shone, as he ably faced the foe.

^१ HS ०काहृ ०

^२ MS ०समयः

^३ HS महणेन

^४ MS सीसमु०

^५ MS पीठीपतिम०

^६ HS महनः

.. B. Then.....that Rāmapāla.....across the Ganges).....

N.B. Here by the figure *śleṣopamā*, both Rāma and Rāmapāla are likened to Kārttikeya (Tārakāri), who wields the missile called *śakti* and rides on the bird (peacock) of various colours.

१तस्य २महावाहिन्या['] गुप्ताया['] तरणिसम्भवेनाभूत् ।
द्विषमभिषेणयतो ३मुखरितदिक्कोलाहलः समुत्तारः ॥१०॥

तस्येत्यादि । महावाहिन्यां महासेनायां तरणिसम्भवेण सुग्रीवेण गुप्तायां रक्षितायां कोलाहलः समुत्सहर्षः । तारोज्युच्चः अतो मुखरितदिग्भूत् ।

अन्यत्र । महावाहिन्यां गङ्गायां तरणिसम्भवेन नौकामेलकेन गुप्तायांच्छत्राय[१] समुत्तारः सम्यगुत्तरणं मुखरितदिक्कोलाहलो यस्मिन् ॥१०॥

V. 10. A. The huge army, of him (Rāma) marching against his enemy, having been protected from danger by (Sugriva), the son of the sun-god, there arose a shrill shout, indicative of mirth, resounding all the quarters.

B. The great river (Ganges) having been covered over by a fleet of boats belonging to him (Rāmapāla), proceeding to encounter his enemy, there took place a successful crossing (of the river) during which an uproar arose resounding all the quarters.

आवासयन् स विष्वद्रीचीरुच्चैश्चमूरमूर्त्तिरचयन्^३ ।
उत्तरकूलं परितस्तरं तरस्वी महासिन्धोः ॥११॥

आवासयन्नित्यादि । उत्तरकूलं महासिन्धोः समुद्रस्यावारम् ।

१ MS has 'द्युच्च' before 'तस्य' which seems unnecessary and mars the metre.

२ MS माहा०

३ HS ०सेन०

४ MS ०र्द्धिरचयन्

अन्यत्र । गङ्गायास्तीर्णायाः पारं आच्छादितवान् । 'इदानीं राघवस्य शैलश्रेणिभिः सेतुबन्धं रामपालस्य भीमेन समं समरं नवश्लोकीकुलकेन समारचयति । तत्र नवश्लोकेन राघवेणागतोरणं' पर्वतपंक्तिमधनां सेतुबन्ध इति प्रसिद्धं रचयता' समुद्रोऽबन्धि, रामपालेन रणं संग्रामं रचयता भीमो नृपतिरबन्धीति सम्बन्धः । तत्र किम्भूतम् अगतोरणं रणं वेति द्वितीयश्लोके तैर्महावीरैराबद्धं, एकं हनूमत्प्रभृतिभिरपरं वन्यगुणप्रभृतिभिः । किम्भूतैस्तेरित्याह ॥११॥

- V. 11. A. He (Rāma), the great hero, while putting in order and encamping those armies competent to go everywhere, covered the other coast of the great ocean.
B. He (Rāmapāla), so energetic,... covered the northern bank of the river (Ganges).

प्रवरकरकुलिशकन्दल'निस्कन्दोदस्तविपुलपरगोत्रैः ।
कठिनज्याधरकर्षणनीरोषितनिर्जरप्रकोष्ठतटैः ॥१२॥
धुतनागवलालोकावरणैराश्वाहितप्रयत्नतरैः ।
सुविहित[रक्षोपायै]'राख्यं तैर्महावीरैः ॥१३॥

'प्रवर इत्यादि । परा व्यवदिताः गोत्राः पर्वताः न पुनः सन्निहिताः' समुद्रोदरवर्त्तिनः । ज्याधरः पर्वतः ।

अन्यत्र । परेषां शत्रूणां गोत्रं कुलं, ज्याधरः धनुः ॥१२॥

धुत इत्यादि । धुतं स्फोटितं नागबलस्य काद्रवेयकुलस्यालोकावरणं यैः । आपतालनिमग्नमूलानां गिरीणामुत्पाटनान्नागलोकोऽन्यवलोक्यते, आशु शीघ्रं आहितप्रयत्नातिशयैः । सुष्ठु विहितो रक्षसा अपायो यैः ।

1 The whole paragraph from here forms a preamble to the next group of nine verses.

2 MS ०तेरणां 3 MS रचयतां

4 MS inserts समुत्तारः । कन्दल, which are unnecessary. 5 Restored from the commentary by HS.

6 MS प्रबल 7 MS सनुहिता 8 HS ०लक्ष्यते

अन्यत्र । धुतं छोटितं नागबलस्य हस्तिघटायाः आलोकावरणं अन्धपटो येः । आश्रमश्वसमूहस्तत्रा-
हितप्रयत्नेः^१ 'संयोगेन घोटकं ठट्टकुरे'^२, रक्षायाः उपायः 'गूढप्रखरसन्नाहबाहुरक्षार्षिरक्षतलीरक्षकषदातिपाणि-
रक्षाप्रकारः । किम्भूतमगतोरणं' सेतुं रणश्च रचयतोत्याह ॥१३॥

VV. 12-13. A. (A bridge), which was undertaken (to be built) by those great warriors (Hanumat and others), by whom huge and distant hills were hurled up root and branch, by means of their large arms appearing like shoots of thunderbolt (or hatchet), whose (ever) youthful forearms⁵ felt quite chafed (or irritated) in pulling up the hard hills, who (thus) removed obstruction to the view of the nether world (lit. the world of the Nāgas), who well devised (the plan of) the destruction of the demons and who put forth excessive efforts (to that end).

B. (A battle) which was waged (or set on foot) by those great heroes, by whom the large families of their enemies were extirpated upto their root, by means of their huge arms appearing like shoots of thunderbolt (or hatchet), whose youthful forearms felt chafed (or irritated) in drawing their hard bows, who removed (in course of their fight) the light-protective eye-veils (or screens) of their elephant troops, who bestowed special attention on their cavalry, and who devised well all means of defence.

अविदूरान्दोलितभूमीनं^६ 'तरसापतन्महासत्त्वम्'^७ ।

क्षिप्तखगावलि^८संकुलमविरलशङ्कुप्रहारश्च ॥१४॥

अवीत्यादि । अविभिः^९ पर्वतैः अभ्यिकुक्षिप्रक्षिप्तैर्दूरमत्यर्थमान्दोलिता भूः स्थानं येषां ते तादृशा
मीना मत्स्याः येन सेतुना, तरसा वेगेन पतन्ति महान्ति सत्त्वानि यादांसि येन (यत्र ?), खगावलिर्जलचर-
पक्षिश्रेणी ताभिः संकुलं अविरलः शङ्कुपुः^{१०} यादोविशेषेषु प्रहारो यस्य ।

^१ MS ०प्रयाशेः

^२ These words are somewhat difficult to interpret.

^३ MS गुह०

^४ MS ०मवतोरणं

^५ Can the second line of verse 12 be interpreted as follows :—"by whom the large rooms (of the residences) of gods (living in mountains) were caused to be removed into waters on account of the digging up of the hard hills"?—R.G.B.

^६ MS तरसारसा

^७ MS ०न्मेहा०

^८ MS ०खगावरयोः

^९ MS अविभिः

^{१०} MS सङ्कुपु

अन्यत्र । अविदूरो सन्निहितौ परस्परान्दोलनमनसौ^१ भूमीनो भूमीश्वरौ रामभीमौ यस्मिन् रणे,
तरसा आपतन्तो^२ महासात्त्विका भटा यत्र, खगावलिः वाणावाली, शङ्कुः शल्यं अस्त्रम् ॥१४॥

- V. 14. A. (A bridge), which caused to the fish a great disturbance in their own regions by the hills (thrown into the sea), on account of which the large aquatic animals were moving at (great) speed, which was crowded by the distracted flocks of (aquatic) birds and which was striking constantly against the skate-fish.
- B. (A battle), in which (both the rival) kings, (Rāmapāla and Bhīma), kept close to each other, in a greatly agitated mood, in which the strong combatants were rushing in great speed, which was perilous on account of series of arrows thrown (in quick succession), and in which there were incessant blows of javelins (or spears).

विकटास्याडम्बरचलनक्रमकरपालिघोरसङ्घट्टम् ।

उल्लासितकुन्तीर्णास्कन्दितसैन्धवमहोर्मिभरम् ॥१५॥

विकटेत्यादि । भयङ्करवक्त्राडम्बराणां चलानां^१ नक्राणां मकराणाञ्च पालिषु पंक्तिषु घोरः सङ्घट्टो विमर्दो यस्य सेतोः, उल्लासिता कुः^२ पृथ्वी येन रावणबधोपायभूतत्वात् । तीर्णोऽमज्जनात् आस्कन्दितो यन्त्रितः सैन्धवः सामुद्रो महोर्मिभरो येन ।

अन्यत्र । भयङ्करः असेः खड्गस्याडम्बरः कम्पनक्रमणञ्च^३ येषां तेषां करपालिनां खड्गिनां घोरः संघट्टः खड्गमेलको यस्मिन् रणे । उल्लासितैः कुन्तिभिः कुन्तकरैः^४ ईर्णोऽभियुक्तः आस्कन्दितश्च सैन्धवानां घोटकानां महोर्मिभरः उत्सवगतिविशेषातिशयो यत्र ॥१५॥

- V. 15. A. (A bridge), which came in terrible collision with the hosts of alligators and sharks moving with their fearfully gaping mouths, by which the earth was delighted, and by which the great bulk of high waves of the ocean was passed over and checked.

^१ MS ०मनोसौ

^२ MS आतयन्तो

^३ MS ०सङ्घट्टम्.

^४ MS अचलानां

^५ MS गौः

^६ MS ०क्रमणञ्च

^७ MS इतो. ईर्ण is from the root ईर (गतौ कम्पने च).

- B. (A battle), in which there was a terrible encounter amongst swordsmen, who made a fearful display of swords, moved towards and jumped upon (each other), and in which the great (joyous) course of the horses, bred in Sindhu (country), was held up and dealt with by splendid lancers.

विदितजितानिलर[']होहरिवलमाहतपदातिसन्दोहम् ।
दलितगलद्धानजलद्विरदं^१ निर्भिन्नबहुवीरम् ॥१६॥

विदितेत्यादि । विदितं ज्ञातं जितपवनवेगानां हरीणां वानराणां बलं सामर्थ्यं यस्मिन् सेतौ ।
आहतपदानां व्याहतस्थानानां आतीनां ^२शरालिपक्षिणां सन्दोहो येन । दलिता गलन्मदा जलहस्तिनो येन ।
निर्भिन्ना ^३बहुविबहुपक्षिका इरा पानीयं येन ।

अन्यत्र । विशेषेण दितं छिन्नं खण्डखण्डीकृतं जितपवनवेगानां हरीणामश्वानां ^४बलं सैन्यं यस्मिन्
रणे । आहताः पदातिसन्दोहा यत्र, दलिता गलन्मदजला द्विरदा येन ॥१६॥

16. V. A. (A bridge), in (the construction of) which the strength of the monkey troops, who surpassed the speed of the wind, was known (or recognised), on account of which the flocks of Āti-birds were dislodged from their resorts, by which the water-elephants with flowing ichor were crushed, and by which the waters (of the sea) with many (aquatic) birds were broken through.

- B. (A battle), in which the cavalry troops, surpassing the speed of the wind, were cut down to pieces, in which the multitudes of foot-soldiers were severely injured, in which elephants with flowing ichor were stricken down, and in which many heroes were split asunder.

^५सहसाविघटनया जीवग्राह^६ग्राहिताहितप्रवरम् ।
स्फुरदसमधामसम्पत्तिमीयमानबलसम्बाधम्^७ ॥१७॥

^१ MS द्विरदं

^२ MS शरालि०

^३ MS विबहु०

^४ MS बल्यं

^५ MS सहसा०

^६ MS ग्राहग्राहिताहिताहित०

^७ MS वासंवाधाम्

सहसेत्यादि । सहसा अविलम्बितया^१ अविघटनया पर्वतसंघट्टेन अजीवा निर्जीवा ग्राहा जलजन्तवो येन सेतुना, ग्राहितोऽहितप्रवरो राक्षसाधिपतिर्येन, महाकायत्वादतुल्यदेहसम्पत्तिरतएव स्फुरद्भिरध्यवसायशालिभिस्तिमिभिर्महाजलजन्तुभेदैरीयमानो गम्यमानो बलस्य सामर्थ्यस्य सम्यक् बाधो यस्मात्, ते हि तिमयः प्रथमतः स्वप्रमाणसौदीर्यपर्युत्सुकाः समीपमभ्ययुस्त[त]स्तेऽपि कपिसुभटभुजदण्डदम्भोलिलोलोत्खातक्षिप्तगुरुतरुगिरिप्राग्भारभग्नप्रीवाकाण्डतुण्डमुण्डा[ः]^२ चूर्णपेपमपिष्यन्त ।

अन्यत्र । सहसा बलेन विधिविघटनया जीवग्राहं गृहीतोऽहितवरो भीमो यत्र^३ रणे, मीयमानं हन्यमानपि यद्बलं सैन्यं^४ अतुल्लेजस्सम्पत्ति अतएव स्फुरत् तेन बलेन सम्बाधं सङ्कीर्णं प्रतियोर्ध्वर्द्धयमाना अपि केऽपि तत्र न किमपि कातर्यं भेजुः ॥१७॥

V. 17. A. (A bridge), which, by reason of its hasty construction with rocks, made the aquatic animals (so many) lifeless corpses, by means of which the chief enemy (Rāvaṇa) was reached, and from which the energetic whales of incomparably huge bodies met with a check to their strength.

B. (A battle), which was a tumultuous one on account of the (contending) forces of unequalled prowess, appearing enlivened, though being thinned in ranks (in action), and in which the great enemy (Bhīma) was perforce taken prisoner alive, by an evil turn of Destiny.

^५संक्षुण्णं च पर्वताघातविघटितशङ्खकन्धरम् ।

शैलास्फालसमुच्छलन्नाटितककबन्धकीलालम् ॥१८॥

^५संक्षुण्णमित्यादि । शङ्खः कम्बुः, कन्धरो मेघः, ते हि जलजिघृक्षया समुद्रमासेदिवांसः पर्वताघातेन विघटिताः । शैलास्फालसमुच्छलत्, कल्लोलकवलितदिक्चक्रवालतया नाटितं विकटबन्धं^७ पानीयं येन, कीलालं पानीयम् ।

१ MS ०लम्बिता

२ MS चूर्णपेपमपिष्यन्त

३ MS येन

४ MS repeats the word सैन्यं

५ HS restored this verse with the help of the commentary.

६ MS चुगणः

७ MS विकटबन्धं It does not appear how in the first case, 'कबन्धं', as applied to the water of the ocean, means 'विकटबन्ध'.

अन्यत्र । रणे शंखी लला[टा]स्थि, कन्धरो ग्रीवा, कं शिरः, कबन्धशिल्लमस्तकः कायः,
कीलालं रक्तम् ॥१८॥

- V. 18. A. (A bridge), a much trodden one, by which conches and clouds were dispersed on account of their striking against the rocks, which moved up by the string of hills, and which caused the waters (of the ocean), having tremendous formations, to dance.
- B. (A battle), which was a confused one, in which the forehead bones and necks (of soldiers) were split up to pieces by their dashing against rocks, and in which the blood from the dancing heads and headless trunks (of killed soldiers) was stirred up by the obstruction of the rocks.

कृतविश्वशिवावृत्तिं सुलभवसुमेरुमुपनतरजतगिरिम् ।
हराहूतरत्नाकरं वृषोपकल्पिताप्सरोदत्तकामम् ॥१९॥

कृत इत्यादि । कृता विश्वस्य जगतः कल्याणस्यावृत्तिर्येन सेतुना । वसु मुक्तादि रत्नं, वृषा इन्द्रः ।
मन्दोदरीदयितवन्दीकृतानां वृन्दारकसुन्दरीणां दत्तः कामः सम्भोगो येन ।

अन्यत्र । कृता पक्षिशुनकशृगालानां वृत्तिर्वर्त्तनं येन रणेन । वसु धनं, इह हि सकलजनसुलभ-
समस्तवस्तुसम्भारोपलम्भविजृम्भमाणलोभक्षोभितैरुत्तममध्यमैरपि किं पुनरधमैरुद्धामधामभिर्दुर्दुष्टैर्द्रागति^१ कलोकैः
लिप्सितं^२ (?) होरकमाणिक्यमौक्तिकाद्यनन्तनानारत्नराजिराजितोज्ज्वलविशालकाञ्चनचयिरजतपुञ्जाद्यपर्यन्तविचित्र-
कस्तूरिकाकर्पूरकुङ्कुमचन्दनागुरुगहनबहलतराखण्डभाण्डागारं मेरुमिव, विषभगोत्रोन्मूलनाकर्णनजनितभयेन सपक्ष-
तामुपेत्योपनतं^३ रजतगिरिमिव, चिरविरहविहरद्बहुलोद्विग्नकुलकेन भीमभूपतिहृदयपरिहाणभीरुणा हरेण आहूतं
रत्नोत्करमिव निजतनुभूपालकुलावलोकनकौतूहलमीलनात् । महीपालविग्रहोपग्रहीकृतममुलं तुल्यितुं तल्लिनेयमस्मादृशां
रसा सहसा साहसिकी^४ । वृषो धर्मः, संप्रहारसंग्रहपाटितसुभटपटलोपकल्पितामरवाराधीशसम्भोगं रणम् ॥१९॥

^१ HS restored this verse with the help of the commentary.

^२ HS लुभसितं, which does not seem to be a grammatically correct form.

^३ HS कान्तम्

^४ MS दत्तकान्तः

^५ MS दुर्दुष्टैः HS दुर्दुष्टैः

^६ HS व्रजितं

^७ HS लुभसितं

^८ MS त्यापनतां

^९ HS has here "यामु"

- V. 19. A. (A bridge) which helped a restoration of the world's blessings, which was the (veritable) Meru mountain having jewels easy to attain, which was the Kailāsa mountain (lit. the silver mount) presenting itself, and which was the ocean god himself (the source of all gems) called by up Hara, and which enabled Indra to arrange for the enjoyment of love of the heavenly demsels (made prisoners by Rāvaṇa).
- A. (A battle) which provided a good living for birds, dogs and jackals, which proved a veritable Meru, making wealth of jewels etc. available to all, which appeared as a mountain of silver (to the victorious warriors), in which the ocean-god (lit. the mine of gems) was invited by Hara to attend (he being the ancestor of the Pāla kings) and in which the enjoyment of love (by the soldiers dying there), offered by the heavenly damsels, had the sanction of *Dharma* (*Vṛṣa*).

सम्यगनुगतरसाशेनाप्रथमसहोदरेण रामेण ।

भीमः स सिन्धुरगतोरणं रचयता किलावन्धि ॥ [कु]¹ ॥२०॥

सम्यगित्यादि । राघवेण सम्यगकृतवेनानुगोऽनुगतः तरसाशाना² पलंभुजामिनेस्य ³ रावणस्याप्रथमो द्वितीयः सहोदरः विभीषणो यस्मिन् । राघवस्तेन हि भ्रातृभर्त्सितेन आगत्यानुगतः । अगतोरणं पर्वतमालां रचयता भीमो भयङ्करः स सिन्धुः समुद्रोऽवन्धि ।

अन्यत्र । रामपालेन सम्यगनुगता समासादिता रसाया भुवः आशा येन, रणं युद्धं रचयता स भीमो भूपतिः अप्रथम⁴ अख्याति⁵ यथा भवति तथा दरेण, भयेनासहः कातरः, सिन्धुरगतो हस्तिगतो वारणश्रेष्ठपृष्ठे अवतिष्ठमानः शारिकुहरस्थित एवावन्धि ॥२०॥

- V. 20. A. That terrible ocean was bound over by Rāma, who had a reliable follower in (Vibhīṣaṇa), the second (uterine) brother of (Rāvaṇa), the lord of the demons (lit. flesh-eaters), having constructed a bridge of rocks (over it).

¹ HS कुलकम्

² HS ०शिनां

³ MS ०स्यप्रथम

⁴ MS अप्रथमं

⁵ MS आख्यातिर्यथा

- B. That Bhīma, while he was seated on an elephant, disgracefully panic-stricken was captured by Rāmapāla making war, with (men) of all quarters of the earth, won over to his side.

यमनुप्रविश्य पानीयानां पातारमेकमात्मीयाम् ।

^१क्षोणीभृतः सपक्षा रक्षां जिष्णोरधुर्द्विषतः ॥२१॥

इदानीं कीदृशोऽसौ सिन्धुर्भूमिश्चेति आदिकुलकेन तावुभौ वर्णयन्नाह ।

यमित्यादि । यं अपां पतिमेकं अनुप्रविश्य पर्वताः सपक्षा मैनाकप्रभृतयः जिष्णोरिन्द्रात् आत्मीयां रक्षामधुः ।

अन्यत्र । यं भीमं रक्षणीयानां रक्षितारं प्रविश्य सपक्षा^३ भूपालाः द्विषतः शत्रोर्जित्वरात् स्वरक्षां दधुः ॥२१॥

V. 21. A. (That ocean)—by resorting to which alone, as he was the preserver of waters, the winged mountains obtained their own protection (from the attacks of) Indra (Jisṇu), who was their enemy.

B. (That Bhīma)—by joining whom alone, as he was the defender of those who required defence, the kings, belonging to his own party, secured their own safety from their victorious enemy.

यत्र विपक्षाणामपि [भूमि]भृतां^१ वाहिनी^२सहस्राणि ।

निरमज्जन्^३ दुर्वाराण्यभितः सर्वौघमिलितानि ॥२२॥

यत्रेत्यादि । पर्वतानां नदीसहस्राणि, ओघः प्रवाहः ।

अन्यत्र । राज्ञां चमूसहस्राणि, सर्वौघः सर्वसन्नाहिका ॥२२॥

^१ HS क्षोणी°
syntactically connected.

^२ MS संपक्षा

^३ MS °णामपि भृतां. But the last word cannot be
^३ MS °ताम्वाहिनी°

^३ MS °मज्जन्

- V. 22. A. (That ocean)—into which thousands of rivers (flowing) from the wingless mountains, running on irresistibly, enter, on all sides, united with all sorts of currents.
- B. (That Bhīma)—in (fighting) whom, thousands of soldiers belonging to the enemy, quite irresistible, with all sorts of equipments, sank (or disappeared) completely.

यस्मिन् रत्नानामाश्रये ^१सरस्वत्यपि स्वयं लक्ष्मीः ।
ते पारिजातवाजिप्रवरकरीन्द्रादयोऽप्यासन् ॥२३॥

यस्मिन्नित्यादि । सरस्वति समुद्रेऽपि समुच्चये, लक्ष्मीस्ते पारिजात-उच्चैःश्रव-ऐरावत-प्रभृतयः स्थिताः ।
अन्यत्र । सरस्वती भारती लक्ष्मीस्तेऽपगतारिजाता अश्वप्रवराः करीन्द्राः सुभटाश्च ॥२३॥

- V. 23. A. (That ocean)—the abode of waters, the source of all gems, in which Lakṣmī herself, as well as the Pārijātī (tree), the chief horse (Uccaiḥśravas), the chief elephant (Airāvata) and other things lived.
- B. (That Bhīma)—the abode of all treasures, in whose possession there were excellent cavalry, elephant troops etc., having no rivals (to fight them) ; and (with whom were) even Sarasvatī and Lakṣmī.

विश्वम्भरेण लक्ष्मीर्लेभेमृतमप्यलम्भि सुमनोभिः ।
किञ्च लभते स्म शम्भु राजानं यं समासाद्य ॥२४॥

विश्वेत्यादि । यं सिन्धुं प्राप्य कृष्णेन लक्ष्मीर्देवैरमृतं लब्धं, शम्भुः शिवः[.] राजानं चन्द्रं ^१लभते स्म लब्धवान् ।

अन्यत्र । यं राजानं प्राप्य विश्वं जगद्भरेणातिशयेन लक्ष्मीः सम्पदो लेभे । सज्जनैरयाचितदानं ^४शं कल्याणं भूः पृथ्वी लेभे ॥२४॥

- V. 24. A. (That ocean), by resorting to whom, Lakṣmī was obtained by Viṣṇu (Viśvambhara) and nectar by the gods, and Śambhu (Śiva) got the moon.
- B. (That Bhīma) by getting whom as its king, the whole world got prosperity in plenty, and virtuous men obtained unsolicited charities, and the earth also found peace.

अजीजिवन् जगदखिलं दधतः पारार्थ्यमर्थिनो घनाः^१
अच्युतपदमधिरुह्य यस्य च कल्पद्रुमप्रकृतेः ॥२५॥

^१अजीजिवन्नित्यादि । यस्य सिन्धोः कल्पद्रुमजन्मभुवः अर्थिनो घना मेघा अच्युतपदमाकाशम् ।

अन्यत्र । यस्य भीमस्य कल्पद्रुमस्वभावस्य सेवकाः याचकाश्च घना अविरला अच्युतपदं
अस्वलितपदम् ॥२५॥

- V. 25. A. (That ocean), the original home of the Kalpa tree, depending on which (for their waters), the clouds seeking the good of others resuscitated the entire earth, after having ascended the sky (lit. the path of Achyuta or Viṣṇu).
- B. (That Bhīma), possessing the very (charitable) nature of the Kalpa tree, whose large number of solicitors (and officers), having attained very secure position (for themselves) and (also) having promoted the interests of others; enlivened the whole country.

स भवानीसमुपेतो भुजङ्गमविभूषितः स्वयं देवः ।
द्विजराज^३केतुरासीन्मुक्तापुण्यस्य यस्यान्तः ॥२६॥

स भवानीत्यादि । यस्य सिन्धोर्मुक्ताभिश्चास्तरस्यान्तः द्विजराजकेतुर्गरुडध्वजः सभवान् पूज्यः
ईर्लक्ष्मीस्त[या] सहितः भुजङ्गमविभौ शेषे उषितः ।

अन्यत्र । यस्य भीमस्य त्यक्तं अपुण्यमधर्मः येन, द्विजराजकेतुश्चन्द्रशेखरः गौरीसहितः
सर्पालङ्कृतः ॥२६॥

- V 26. A. (The ocean) bright with pearls, in the interior of which that (much) adored god (Viṣṇu), having for his emblem Garuḍa (lit. the chief of birds), was himself present, lying on Śeṣa (the lord of serpents), attended by Lakṣmī.
- B. (That Bhīma.), who has cast aside all impurities, in whose heart there dwelt in person that moon-crested god (Śiva), adorned with serpents and accompanied by Bhavānī.

योऽत्यन्ततोयशोभी राजितदिग्भित्तिरहतमर्यादः ।

सुकृतपदव्यालोभेन कृतोत्साहोवहन् महाशयताम् ॥२७॥ [कुलकम्] ।

य इत्यादि । यः सिन्धुरत्यन्तं तोयेन शोभितुं शीलं यस्य, ईरया पानीयेन जिता दिग्भित्तिर्येन, सुष्ठु-
कृतपदो व्यालः सर्पो यत्र, मेनश्च[न्त्र]स्तेन कृत उत्साहो यस्य, महानागः^१ पक्षाश्रयः महाशय इति प्रसिद्ध एवायम् ।

अन्यत्र । यो भीमोऽत्यन्ततः अतिशयेन यशोभिः कीर्त्तिभिः राजिता दिग्भित्तिर्येन, लोभे^२ न-कृतो
न-विहित उत्साहो येन, सुकृतपदव्या धर्मवर्त्मना महाशयतां महेच्छत्वमवहत् ॥२७॥

- V. 27. A. (The ocean), which earned the epithet of *mahāśaya* (a great receptacle), and shone as a vast sheet of water, surpassing the walls of the different quarters by its (volume of) waters, (but yet) never transgressing its own limits, in which snakes have formed a great stronghold, and the swelling of which was caused by the moon (lit. the lord of the stars).
- B. (That Bhīma.), who showed the nobleness of his purpose (or intention) by following a righteous course, who had no inclination towards greed, by whom the quarters to their extreme limits were brightened up with his fame, but who did never transgress the bounds (of propriety).

^१ MS माहा०

^२ According to HS this न is superfluous. But the division of the words should be लोभे न-कृतः (सुष्ठुपेति समासः न-विहितः) etc.

तेनावालम्बि परो वितीर्णरत्ननिधिना धरित्रीभृत् ।
स सुवेलोपगताया जनकभुवो वार्त्तयोत्सवं दधता ॥२८॥

तेनेत्यादि । तेन राघवेणाविभिः पर्वतैः सेतुपर्वतैः^१ स्तीर्णो रत्ननिधिः समुद्रो येन, आश्वासिन्यैव^२ वार्त्तया जनकभुवः सीताया अपगताया विमुक्तायाः उत्सवं दधता, स सुवेलो नाम धरित्रीभृत् पर्वतः परः पारीणः अवालम्बि^३ अध्यासितः ।

अन्यत्र । रामपालेन कृतकार्येभ्यो सेवकेभ्यो वितीर्णाणि रत्नानि नानाविधानि निधयश्च येन, तथाहि—
“कृतापवर्गेष्वनुजीविताः^४ कृतज्ञतामस्य^५ वदन्ति सम्पदः”, सुवेलोपगतायाः शुभक्षणप्राप्तायाः जनकभुवः पितृ-
भूमेर्वरेन्द्र्या वार्त्तया^६ जनाभ्युदयलक्षणया अजाजीवनरूपया वा उत्सवं दधता स परः शत्रुर्भीमो भूपतिर्बद्धो
‘गमयूथादवालम्बि अवतारितः ॥२८॥

V. 28. A. The Suvela mountain, situated on the other side, was occupied by him (Rāma), after having crossed over the ocean by means of (the bridge of) rocks and caused delight by tidings to Sitā (the daughter of Janaka) who was abandoned to her fate.

B. That enemy—king (Bhīma)—was helped to descend (from the back of his elephant) by him (Rāmapāla) who distributed (among his successful followers) jewels and treasures, after having caused jubilation by good messages to his fatherland (Vārendri), reoccupied at an auspicious moment.

उदामरामसैनिकसंघट्टोत्पिष्टविकटकटकस्य ।

^१अपसरशरणचरणचारभटीकाः करेणवो यस्य ॥२९॥

१ MS ०पथतैः

२ MS अश्नयैव, which is corrected by HS as अस्व०

३ MS अवालम्बि

४ MS ०जीवितासाकृताः

५ MS यस्य

६ The commentator refers to the science of वार्त्ता in his alternative explanation here.

Cf. Kauṭilya's definition of the term—“कृषिपाशुपाख्ये वणिज्या च वार्त्ता”—Arthaśāstra, Book I, 14.

७ Should it be गजपुङ्गवः ?

८ MS अपसरारण्यवार०

उद्दामेत्यादि । सप्तभिः श्लोकैः सुवेलस्य भीमस्य 'द्वयोरवस्थां प्रथयति । राघवसैनिकानां वानरभटानां संघट्टेन उत्पिष्टो विकटो विषमः कटको नितम्बो यस्य सुवेलस्य अतएवातुलपराक्रमदुर्निवारवानरवलविमर्ह-
दलितत्वात् अपसरणं शरणं यस्याः सा तादृशी चरणानां चारभटो 'वेगशक्तियेषां करियूथानाम् ।

अन्यत्र । यस्येति भीमस्य विकटो रमणीयः कटकः स्कन्धावारः 'करिघटाश्वास्य भूयिष्ठा विनिष्कृताः
पलायाम्भूवुः ॥२६॥

V. 29. A. (The mountain), the uneven or formidable ridges of which were ground (to dust)
by the stamping of the redoubtable armies of Rāma, and the elephants of
which (therefore) took recourse to the speed of their legs for retreat as the (only
means) to safety.

B. (Bhīma), whose beautiful encampment was crushed by the impact of the unrest-
trained soldiers of Rāmapāla, and whose elephants used the (full) speed of their
legs as the (only) means of escape (from annihilation).

हरिपरिहृतोपमहिषोविधूतपादाविकोभिहतशृङ्गः ।

यः परिभवभर[भ]ङ्गुरविगतश्रीकाननाभोगः ॥३०॥

हरीत्यादि । तथा हरिभिः सिंहैः परिहृतः, अपगता महिषयूथा (?) विधूताः^५ पादावयः^६ पादपर्वता
अभिहतं शृङ्गं शिखरं यस्य, परिभवो विमर्दः काननाभोगो वनाभोगः ।

अन्यत्र । हरयोऽश्वा 'वाहिनीकवलवाहनानि महिषाः पादाविकाः पदातयः शृङ्गं प्रभुत्वं परिभवेन'
भङ्गुरः आनतो 'विगतश्रीको मलिनः आननाभोगः वक्त्राभोगः ॥३०॥

V. 30. A. That (mountain), which was left by lions, from which buffaloes fled away, the
foot-hills of which were shaken and summits struck down and which had the
whole expanse of its forests divested of beauty and made perishable on account
of the fury of the attack.

^१ MS द्रुहः

^२ MS देशः

^३ MS ०घटः

^४ HS विधूतः

^५ HS विधूताः

^६ MS पादावयः

^७ MS वाहिनिः

^८ MS परिभवो

^९ MS विगतः

- B. That (Bhīma), who was deserted by his cavalry and had no buffaloes (for transport work), whose infantry was shaken and supremacy destroyed, and whose broad face was without its beauty and hung down on account of the extreme humiliation (lit. excess) of the defeat.

भगिति विकुरङ्गसङ्गतिरहितो विहतेक्षणश्रवणः^१ ।

^२विश्वापदाश्रयोऽभू^३द्विकीर्णखड्गादिरपदभूदारः^४ ॥३१॥

भगोत्यादि । वयः पक्षिणः कुरङ्गाः मृगाः ईक्षणश्रवणाः सर्पाः श्वापदाः व्याघ्रादयः खड्गादयो गण्डकावयप्रभृतयः अपदा अविद्यमानस्थानाः भूदारा शूकराः ।

अन्यत्र । विकुः ^५विगतपृथ्वीकः अङ्गानि राज्याङ्गानि ईक्षणं चक्षुः श्रवणं श्रुतिः विकलेन्द्रियत्वात् तदुभयमपि विहतं विश्वापदाश्रयः समस्तविपदाश्रयः विकीर्णखड्गादिः अपास्तनिस्त्रिंशदिशश्चजातः । अपद-भूवोऽविद्यमानपादारोपणस्थाना दाराः कलत्राणि यस्येति यथायथं नेयम् ॥३१॥

- V. 31. A. All at once, (that mountain) became devoid of its association with birds and antelopes, where the serpents were killed, and in which the dens of ferocious animals were destroyed, the rhinoceroses etc. dispersed and boars lost their (own) places.
- B. All at once, (that king, Bhīma) became deprived of his territory and devoid of all the constituent elements (of sovereignty), with his eye-sight and hearing permanently impaired, who became the abode of all kinds of calamities, whose swords etc. were thrown about and whose wife had no place to set her foot upon.

^१विहितगुरुगण्डमण्डलनिर्भरभरकुञ्जराजिवैतथ्यः ।

मुखरितगुहावलिवलन्निर्घोषोऽधिकन्दरक्षुभितः ॥३२॥

^१ MS ०भवतः ^२ MS विश्वापा० ^३ MS has a redundant वि here. ^४ ०भूदारः ^५ MS विगतः

• The text is corrupt as remarked by HS. The verse as it stands in the commentary runs thus :—

विहितगुहावलिवलनिर्भरभरकुञ्जतिरहितो विहतेक्षयाभवतः । विश्वापद्विकीर्णखड्गादिरपदभूवोषोधिकन्दरक्षुभितः ॥

विहितेत्यादि । विहितं गुरूणां गण्डानां गण्डशैलानां^१ मण्डल[स्य]समूहस्य तथा निर्मराणां भरस्य सम्भारस्य तथा कुञ्जानां राज्ञेः पङ्क्त्यः वेतथ्यमन्यथाभावो यस्य गिरेः, प्रतिध्वनिभिर्मुखरितासु गुहावल्लिषु बलन् वानरबलस्य निर्घोषो यत्र, अधि अधिकं कन्दरेषु क्षुभितं क्षोभो यत्र ।

अन्यत्र । विहितं गुरूणां गण्डस्थलस्य निर्मरं मदप्रवाहं विभ्रतां कुञ्जराणामाजेः सङ्करस्य वेतथ्यं वैफल्यं यस्य । मुखरितगुभिर्मुखरितदिग्भिर्हावलिभिः हाहाकारैर्वलन् सैनस्य निर्घोषो यस्य, दरेण भयेन क्षुभितः अधिकं यथा भवति ।

V. 32. A. (That mountain), of which a changed condition was brought about with regard to its circles of huge boulders which were thrown down, numerous water-falls and rows of bowers, and which contained an increasing uproar (of the monkey force) in its reverberated lines of caves, and which became greatly agitated in (all) its caves or hollows.

B. (That Bhīma), whose war by the help of elephants, having flows (of ichor) issuing from their broad cheeks, was rendered futile, and the noise of whose army went on increasing by wailings reverberating in all the quarters, and who trembled with fear.

अपि विफलपत्^२पल्लव[का]ण्डाद्यभ्यासगहनमद्राक्षीत् ।
बहुधातुरजितं यमवसन्ननानाकरं लोकः ॥३३॥

अपीत्यादि । विगतानिः फलपत्रपल्लवादीनि येषां तानि, तादृशि अभ्यासगहनानि उपवनानि यस्य गिरेः, बहुभिर्द्वातुभिर्गौरिकहरितालकठिन्यादिभिः रजितं, अदसन्ना नाना अनेके आकराः^३ खनयो यस्य ।

अन्यत्र । विफलः पुत्राणां करितुरगमहिषाणां पल्लवो विस्तारः, तथा काण्डादीनामस्त्राणामभ्यास-गहनं अभ्यसनकष्टं यस्य भीमस्य, बहुधा बहुभिः प्रकारैः शोषभयादिभिरातुरं जितं पराजितं अदसन्नो नाना उभयः करो हस्तो यस्य, “नाना^४नेकोभयार्थयोः” ॥३३॥

^१ MS शैलानां ^२ MS has पल्लवकाण्डाद्यत्, which ought to be corrected into पल्लवकाण्डाद्य.
The reading of HS and his footnote are unwarranted. ^३ MS आकराः

^४ This seems to be a quotation from Yāska's lexicon. HS reads *नेकोभयार्थयोः

- V. 33. A. People also saw that (mountain) having its neighbouring gardens without their leaves, sprouts, trunks etc., coloured with various metallic ores and with all its mines destroyed.
- B. People also saw that (Bhīma), with his line of vehicles (e.g. horses, camels etc) and the trouble of (military) practice with arrows etc. rendered unfruitful, afflicted in various ways, vanquished, and with both his hands drooping.

कूटप्रस्थविभागैः सौवर्णैः राजतैर्म्मणिमयैर्यः ।

द्रागदयाटिकपीनपरिग्रहविहृतैर्विहीनश्रीः^१ ॥३४॥

कूटप्रस्थेत्यादि । द्राक् शीघ्रं अदयं निर्हयं अटितुं शीलं येषां तैः कपीनस्य वानरपतेः परिग्रहैः परिवारैः सैनिकैः कर्तृभूतैः विहृतैः क्षुण्णैः कूटानां शिखराणां प्रस्थानां सानूनां विभागैः^२ सुवर्णादिमयैर्हेतुभूतैर्विहीना श्रीः शोभा यस्य ।

अन्यत्र । द्रागदयाटिकानां^३ दण्डदियावर्गाणां(?) पीनेन स्थूलेन परिग्रहेण विहृतैर्विभावितैः, कूटेन राशिना प्रस्थेन परिमाणविशेषेण कृतैर्विभावितैर्भागैः सुवर्णादिमयैर्हेतुभिर्विहीना श्रीः सम्पत्तिर्यस्य भीमस्य ॥३४॥

- V. 34. A. That (mountain) was soon bereft of beauty, because such of its parts as peaks and table-lands, of gold, silver and jewels, were injured by the followers of the chief of monkeys who mercilessly trod upon (them).
- B. That (Bhīma) was forthwith deprived of all his wealth consisting of gold, silver and jewels, arranged in heaps and (measured by) *prasthas*, which disappeared on account of their forcible possession by the merciless wanderers.

इति यत्र 'विबुधविद्याधरगन्धर्व्वाङ्गनाभुजङ्गास्ते ।

कल्पाप्तमारधारितः सुरता अपि दुरमनायन्त ॥३५॥

^१ HS विगतश्रीः

^२ MS वैभागैः

^३ Is the word द्रगदयावर्गाणां ?

^४ MS विबुधः

^५ MS चारितं This is corrected from the commentary in which it is चारित. चारित here gives no sense. In the correcte copy the reading चारित is retained after some.

इतीत्यादि । इत्यनन्तरोदितविमर्हव्यतिकरेण यत्र सुवेले विबुधादीनामङ्गनानां भुजङ्गास्ते विबुधादयः^१
कल्पया मदिरयोदीप्तत्वात् आप्तो मारो[म]न्मथस्तेन धारितं सुरतं येषां ते तादृशा अपि दुर्मनायिताः ।

अन्यत्र । इत्यनन्तरोदीरिततद्वंशावसाने^२ सति यस्मिन् भीमे ते सुभटा भीमसहा[याः] ॥३५॥

V. 35. A. Thus in that (mountain), they (the monkeys ?), now the paramours of the damsels of gods, *vidyādhara*s and *gandharvas*, felt (rather) disconsolate, though their dalliance was sustained (?) by rise of passion inflamed by (their taking of) *Kalpā* wine.

B. Thus with regard to that (Bhīma), they (the warriors), now that they became paramours of the damsels of gods, *vidyādhara*s and *gandharvas*, felt sad, though their enjoyment was kept up by the intense love (of those celestial beauties) which they had won according to the injunction of the *Śāstras*^३.

^१ HS धानरादयः

^२ MS ०मात्रे

^३ Because the *Kalpa* or injunction of *Śāstras* is that warriors fallen in battle are destined to go to heaven and enjoy celestial damsels.

N. B.—No old Sanskrit commentary on the poem, beginning from verse 36 of Canto II, has yet been discovered. The rest of the work is now being commented upon in Sanskrit by the editors for the first time.

अथ बहुतरसादृत्या युक्तो रामेण वित्तपालस्य ।

सूनोरभ्यासे^१ सहसा सौरेशितनयः प्रैषि ॥३६॥

अथेति । अथ सुवेलाध्यासनानन्तरं बहुतरसा परमपराक्रमेण परमवेगेन वा “तरो वेगे च बले च” इति विश्वः—रामेण दाशरथिना आदृत्या श्रद्धया युक्तः सौरेशितनयः सुरेशस्येन्द्रस्यापत्यं पुमानिति सौरेशिरैन्द्रिर्बालिरित्यर्थः तस्य तनयोऽङ्गदः वित्तपालस्य कुरबेस्य “वित्तपालो वैश्रवणो वित्तेशो नरवाहनः” इति वैजयन्ती—अभ्यासे सकाशे सहसा हठात् प्रैषि प्रेषितोऽभूत् रावणोपदेशार्थमिति शेषः ।

अन्यत्र । अथ बद्धस्य भीमभूपतेर्हस्तिपृष्ठादवतारणानन्तरं बहुतरसा वेगवता पराक्रमवता वा रामेण रामपालेन दृत्या दरेण भयेनेति यावत् युक्तः समन्वितः रेशितनयः “रुश रिश हिंसायाम्” इति धातुप्रदीपः—णिचि प्रयोगोऽयं विध्वंसितनीतिक इत्यर्थः—असौ भीमः सहसा बलेन “सहो बले ज्योतिषि च” इति विश्वः—वित्तपालस्य सूतोः तदाख्यस्य पुत्रस्य अभ्यासेऽन्तिके प्रेषितः ॥३६॥

V. 36. A. Then at once Aṅgada (lit. the son of Indra's son i. e. Bāli) who was (always) respectful, was despatched by Rāma, with great speed, into the presence of Rāvaṇa (lit. the younger brother of Kubera, the lord of wealth).

B. Then, perforce, that person (Bhīma), whose policy attained ruin and who had got frightened, was transfered to the charge of (his) son, Vittapāla, by Rāmapāla of great prowess (or speed).

अयमातिथ्यकृतार्थोलभताभिमत् न पुण्यजनतोस्मात् ।
सपरिणतिरङ्गदोरीहितमस्यन् कमवहदर्कभुवः ॥३७॥

अयमिति । अयमङ्गदः आतिथ्यकृतार्थः आतिथ्येन दूतोचितेन कृतार्थः सन्नपि अस्मात् पुण्यजनतो राक्षसाद्रावणात् “रक्षःसन्तौ पुण्यजनौ” इति वैजयन्ती—अभिमत् सीताप्रत्यर्पणरूपमभीष्टं न अलभत न लब्धवान् । अरीहितम् अरीणामीहितं चेष्टितं वधबन्धनरूपम् अस्यन् निराकुर्वन् सपरिणतिः ‘सप्रणामः अङ्गदः बालितनयः अर्कभुवः सूर्यसुतस्य सुग्रीवस्य कं सुखं अवहत् जनितवान् ।

अन्यत्र । आतिथ्यकृतार्थोऽयं भीमः अस्मात् पुण्यजनतः सज्जनादस्मात् रामपालसूनोर्वित्तपालात् अभिमत् निजमुक्तिरूपं न अलभत न लब्धवान् । ‘सपरिणतिः प्रणतिपरः अङ्गदः अङ्गददाति यः स शरणं प्रपन्न इत्यर्थस्तथाभूतः सन् अरीहितमस्यन् अरीणामीहितमुद्योगमस्यन् विक्षिपन्, अरीहितेषु माययाङ्गार्पणादिभिर्विक्षेपं जनयन्नित्यर्थः’ अर्कभुवो ज्येष्ठभ्रातुः सुतस्य—“अर्कोऽर्कपर्णे स्फटिके ज्येष्ठभ्रातरि भास्वति” इति वैजयन्ती—कमवहत् मुदमकरोत् ॥३७॥

V. 37. A. He, (Aṅgada) though honoured with a hospitable reception, did not obtain the desired object (i. e. Sītā's release) from this demon (Rāvaṇa). Aṅgada, having thwarted the attempt of the enemies, (and approaching him) with a salutation made Sugrīva (lit. the son of the Sun-god) rejoice.

सपरिणतिः परिणतिः परिणामः तथा सह वृत्तमानः शुभपरिणाम इत्यर्थः । (N.G.B.), i. e. one having a bright future.

सपरिणतिः प्राप्तकालः भीमः अङ्गदोरीहितं अङ्गानां दोषोश्च बाह्योश्च ईहितं विष्टां अस्यन् परित्यजन्नित्यर्थः अर्कभुवो यमस्य कं सुखमवहजनयामास शत्रूणां पश्चाद्व्यमानत्वादस्येत्यर्थः । (R.G.B.), i. e. Bhīma surrendered without making any efforts of his body and arms for escape or fight.

“अरीहितमस्यन्”—Perhaps it means, in the case of Bhīma, ‘eluding the vigilance of the enemies’. I confess I cannot get a clearer meaning. The fact is that Bhīma was taken a prisoner. But he must have escaped because he died only after he had put up a tough fight (verse 49); and this verse, I take it, states how he, a crafty enemy (अरिराकलितमायः v 46), effected his escape by first “surrendering his person” and then “eluding the vigilance of the enemies”.—(N.G.B.)

- B. He did not obtain his longed-for object (i. e. his own release) from this good man (Vittapāla), though honoured with hospitality, and surrendering his person and (then) eluding the vigilance of the enemies with (pretended) humility, caused rejoicings to his elder brother's son¹.

अथ भीमामीकं तेन महातरसाशनैरमेयबलम् ।

समचीयत हरिसुहृदा² सुविहितपरमण्डलावरोधेन ॥३८॥

अथेति । अथ अनन्तरं हरिसुहृदा सुग्रीवसहायेन सुविहितपरमण्डलावरोधेन सुविहितः सुष्ठु कृतः यस्य शत्रो रावणस्य यत् मण्डलं देशः तस्य अवरोधो निरोधो येन स तेन रामेण महातरसाशनैः महद्भिः क्रव्यादैः रक्षोभिरित्यर्थः “मांसन्तु कश्यपं क्रव्यं तरसं पललं पलं” इति वैजयन्ती—अमेयबलम् अमेयं मातुमशक्यं अतुलनीयमित्यर्थः बलं सामर्थ्यं यस्य तत् तादृशम् भीमानीकं भीषणं सैन्यं समचीयत समगृह्यत ।

अन्यत्र । अथ अनन्तरं महातरसा महाबलेन “तरो वेगे च बले च” इति विश्वः—सुविहितपरमण्डलावरोधेन सुविहितः सुसाधितः परमण्डलस्य शत्रुनृपमण्डलस्य अवरोधो येन स तेन “मण्डलं परिधौ कोठे देशे द्वादशराजसु” इति मेदिनी—तेन हरिसुहृदा तेन प्रसिद्धेन हय्याख्येन भीमस्य सुहृदा अमेयबलम् अतुलपराक्रमं भीमानीकं भीमस्य सैन्यं शनैः समचीयत समाह्रियत एकीकृतमित्यर्थः ॥३८॥

- V. 38 A. Then a dreadful army, with its strength not to be measured by the great flesh-eating demons, was raised by him (Rāma), who had the monkey-chief (Sugriva) as his ally and who had thoroughly laid a seize to the enemy's territory.
- B. In the meantime, the army of Bhīma of unequalled strength, was rallied gradually by Hari, the famous friend of his, who possessed great valour and who thoroughly effected a blockade to the circle of hostile chiefs.

क्षिप्तविपक्षावनिना कीशवलेनेत्सितं³ महोत्साहात् ।

उन्मूलितेरितपरस्परकृतसंघट्टनागचयम् ॥३९॥

¹ To hazard a conjecture, Bhīma's elder brother's son was none other than Hari, who is mentioned in the next verse as his great ally, who replenished and reorganised his army.

² MS छविहृत् ।

³ MS •नेत्सितं, which is accepted by HS, but which makes the metre defective by the long vowel.

अथ श्लोकचतुष्टयेन भीमानीकं विशिनष्टि क्षिप्तेति । महोत्साहात् क्षिप्ता अवज्ञाता विपक्षावनिः पर्वतभूमिर्येन तत् तेन कीशबलेन वानरबलेन ईर्त्सितं^१ 'अद्वितु' घट्टितुमित्यर्थः इयेष यत् तत् तादृशम्, उन्मूलितः उत्पाटितः ईरितः क्षिप्तः परस्परेण कृतसंघट्टनः संघट्टितश्च अगचयः पर्वतसमूहो येन तदेवम्भूतम् ।

अन्यत्र । महोत्साहात् क्षिप्तविपक्षावनिना क्षिप्ता विक्षिप्ता विपक्षाणां अरातीनां अवनिभूमिर्येन तत् तादृशेन कीशबलेन दिगम्बरसैन्येन ईर्त्सितं इति पूर्ववद् व्याख्येयम्—“कीशो दिगम्बरे प्रोक्तः कीशः शाखामृगेऽपि च” इति शाश्वतः—भीमसैनिकानां समुचितसन्नाहाभावादेवं वर्ण्यत इत्यवधेयम्—उन्मूलितो विध्वस्तः ईरितः इतस्ततो विक्षिप्तः चालितो वा तथा परस्परकृतसंघट्टः अन्योन्यविमर्हात् संघट्टितश्च नागचयः हस्तिव्यूहो यस्मिन् तत् एवम्भूतम् ॥३६॥

V. 39. A. Rāma's army, which desired to be augmented by the monkey troops, setting at naught the (inaccessible) mountainous tracts with great enthusiasm, by which (army) chains of mountains were uprooted, hurled off and made to collide with one another.

B. (Bhīma's army) which desired to be increased by ill-equipped (lit. naked) soldiers, by which the land belonging to the enemy was thrown into confusion and the elephant troops in which were annihilated dashing upon one another when urged to speed.

^३सम्भ्रमदङ्कर'क्षोभिरुचितमुरुवाजिराजिदीर्घधरम् ।

व्यस्तदशमस्तकापत्यसार्थमीरिततरोत्थितमनोरथकम् ॥४०॥

भीमानीकं किम्भूतम् ? सम्भ्रमदिति । सम्भ्रमदङ्करक्षः सम्भ्रमन्ति सम्भ्रमेण इतस्ततश्चरन्ति अङ्करक्षांसि अङ्कवर्त्तीनि समीपस्थानि रक्षांसि यस्य तत् तादृशम्, अभिरुचितं अत्युज्ज्वलम्, उरुभिर्महतीभिः वाजिराजिभिः

^१ Is the reading here ईर्त्सितम् (?) (R.G.B.)

^२ 'अधु बृद्धौ' अद्वितुं इच्छतीति ईर्त्सति (अर्द्धिधिवति इत्यपि रूपम्) Vide Pāṇini ७।४।१५, १८ ।

^३ Metre defective. If two syllables are missing from the first half, then it would be an अप्राप्तगीति. If, on the other hand, two letters are considered redundant in the second half, then it would be a गीति. So far as we can see, तर in ईरिततर (2nd half) seems to be redundant.

^४ MS ०५५५०

शरावलिभिर्दीर्घा विदीर्णा धराः पर्वताः येन तत् तादृशम् “वाजी त्वश्वे शरे खगे” इति यादवः—व्यस्तो विक्षितो दशमस्तकस्य रावणस्यापत्यसार्थोऽपत्यसङ्घो येन तत् तादृशम् ईरिततरा अतिशयेन प्रकटिता उत्थिता उवा मनोरथा यस्य तत् तादृशम् ।

अन्यत्र । सम्भ्रमदं भयङ्करं करक्षोभि-रुचिरं करक्षोभिणां करा राजभागधेयास्तैः क्षोभिणां जात-क्षोभाणां रुचितं रुचकं मनोज्ञमिति यावत् करविभ्रुब्धैर्जनैरभिनन्दितमित्यर्थः उरुभिर्महतीभिर्वाजिराजिभिरश्व-श्रेणीभिर्दीर्घा विदीर्णा धरा भूमिर्येन तादृशम् । व्यस्तदशं विक्षिप्तावस्थं ‘अस्तकापति इति विशेषेण-कर्मधारयः—अस्तकं गतसुखं, तथा अपति अनायकश्च अतएव असार्थं विफलीभूतमित्यर्थः, ‘ईरिततर’ उत्थितं मनो यस्य तत् ईरिततरोत्थितमनः तथा अरधकं रथशून्यम् ॥४०॥

V. 40. A. (Rāma's army)—very brilliant, in the neighbourhood of which Rākṣasas were moving about in great excitement, by which even the mountains were spilt up by means of large shafts, by which the whole host of the ten-headed monster's offsprings were dispersed, and in whose (heart) very high hopes were raised.

B. (Bhīma's army)—frightful, which was agreeable to those people who were disaffected on account of taxation, which rent the surface of the earth by its immense cavalry, which was, (however), in a chaotic condition, where happiness was at an end, which was without a leader, whose usefulness was gone, whose mind rose up and was greatly agitated, and which had no chariots (as a military equipment).

१. अस्तः अस्तसौभाग्य इत्यर्थः कापतिः ईवत्पतिः क्षुद्रनायको भीम इत्यर्थः यस्य तादृशम् “ईवदर्थे” इति कोः कादेशः—(R.G.B.)

२ (i) ईरिततरो नितरां आन्दोलित उत्थित उद्गतो मनोरथो यस्य तत् तादृशम् (N.G.B.).

(ii) ईरिततरोत्थितं अनोरथकमिति वा पदच्छेदः अनोसि शकटा एव रथा यस्य तत् । “अनस्तु शकटाः” इति हेमचन्द्रः । दीर्घद्विपक्षवहनमनः” इति च वैजयन्ती (R.G.B.) i.e. which was however arrayed after being very highly agitated and in which carts (of a special nature having two side-planks) were used instead of chariots. It may be noted also that the poet speaks of नाग in v. 39. वाजी and रथ in v. 40 and पत्ति in v. 41, thus completing his picture of the चतुरङ्गसेना of Bhīma.

दैवेनेव^१ जीवितमभिजिघा[']सुनापत्यपत्तिपटलेन ।
विहितान्योन्यप्रतिबन्धेनोपर्युपरि^२ सम्बाधम् ॥४१॥

दैवेनेवेति । जीवितं अभिजिघासुना हन्तुमिच्छता दैवेन इव इत्युपमितिः । उपर्युपरि वारं वारं विहितान्योन्यप्रतिबन्धेन विहितः विक्षिप्तः अन्योन्यप्रबन्धः परस्परप्रतिष्ठम्भो येन तेन “प्रतिबन्धः प्रतिष्ठम्भः” इत्यमरः—अपत्यपत्तिपटलेन अपत्यस्थानीयेन सेनासमूहेन सम्बाधं संकटं तुमुलमिति यावत् “सम्बाधसङ्कटौ समौ” इति यादवः ।

अन्यत्र । जीवितमभिजिघासुना जीवहननोद्युक्तेन दैवेनेव हेतुना विहितः कृतः अन्योन्यस्य प्रतिबन्धः प्रातिकूल्यं येन तेन अपत्यपत्तिपटलेन अपत्यानां पदातिसङ्घेन उपर्युपरि सम्बाधम् ॥ ॥४१॥

- V. 41 A. (Rāma's army)—which was quite impervious, with its array of foot-soldiers, treated with filial affection and which repeatedly threw off obstruction to each other, acting like Destiny itself, intent on destroying lives.
- B. (Bhīma's army)—blocked up with the infantry belonging to (Hari's) sons which, as if through Destiny being intent on destroying lives, caused obstruction to each other, now and again.

बद्धरुधिरस्रोतोवहमवधूतकबन्धमूर्द्धचयचितम्^३ ।
कासरवाहनकवलक्षितमहाशरकलापमिति ॥४२॥कु^४

बद्धेति । बद्धाः प्रवर्तिता रुधिरस्रोतोवहा रक्तनद्यो येन तत् तादृशम्, अवधूतानां अभिभूतानां कबन्धेः शिरःशून्यदेहैः मूर्द्धचयैः शिरःसमूहैश्च चितं व्याप्तं, कासरवाहनो महिषवाहनो यमः “कुलापो महिषी वाहद्विषत्कासरसैरिभाः” इत्यमरः—तस्य महिषवाहनस्य यमस्य कवले प्राप्ते क्षिप्तो महाशराणां महान्तः शराः येषां तेषां महावीराणामित्यर्थः कलापो येन तत् तादृशमिति ।

1 MS “दैवनव” It may also be read as “दैवेन च”. But the metre requires one long vowel here.

2 MS “स्वम्बा”

3 MS “निक्षित” The letter “नि” before “क्षि” appears to be redundant.

4 i.e. कुलक, grammatically connected group of more than three verses.

अन्यत्र । बद्धा रुधिरस्रोतवहा यत्र, अवधूतेन कम्पितेन कवचमूर्द्धाचयेन परिव्याप्तं, कासरा वाहनानि यस्य तत् तादृशं समासान्तः कः—कासरवाहनकम् महिषारूढं इत्यर्थ एवम्भूतं यत् बलं सैन्यं तेन क्षिप्तः महाशराणां विपुलाकृतीणां बाणानां कलापो यत्र तत् तादृशम् ॥४२॥

- V. 42. A. (Rāma's army) which caused rivers of blood to flow on, which was strewn over with the heads and trunks of the vanquished forces, and by which great archers were hurled into the jaws of Death (lit. the buffalo-riding god).
- B. (Bhīma's army) in which streams of blood continued to flow, which was covered with the heads and trunks (of dead bodies) shaking to and fro, the soldiers of which, riding buffaloes, were hurling stupendous arrows.

विप्रहदानप्रावितमहाद्रविणकुम्भकर्णमहिमासौ ।

शुशुभे^१ शुभंयुसूनुर्विश्वाहितरक्षसामन्तः ॥४३॥

विप्रहेति । विप्रहस्य शरीरस्य दानेन छेदनेन “अथ विप्रहो युद्धे देहे च” इति वैजयन्ती—प्रावितः गमितः अस्तं गमितइत्यर्थः महाद्रविणस्य महापराक्रमस्य कुम्भकर्णस्य रावणघातुः महिमा येन सः—“द्रविणं काञ्चने धने पराक्रमे बलेऽपि स्यात्” इति हेमचन्द्रः—असौ शुभंयोः शुभान्वितस्य रामचन्द्रस्य सूनु भ्राता लक्ष्मणो विश्वाहितानां विश्वशत्रूणां राक्षसानां अन्तर्मध्ये शुशुभे ।

अन्यत्र । विप्रहदानेन युद्धकालीनदानेन प्राविताः गमिता क्षयं प्रापिता इत्यर्थः महाद्रविणकुम्भाः महान्तः कनककलसा येन स तादृशः, अतएव कर्णमहिमा कर्णस्य महिमेव महिमा यस्य स कर्णैव दानशूर इत्यर्थः, शुभंयुसूनुः रामपालनन्दनः असौ वित्तप्राप्तः विश्वाहितरक्षसामन्तः^२ सन् रक्षन्तीति रक्षाः रक्षणक्षमाः विश्वेभ्यः सर्वेभ्यः अहितेभ्यः रक्षणक्षमा अथवा विश्वस्याहितेभ्यो रक्षणक्षमाः सामन्ताः सामन्तनृपाः यस्य स तादृशः सन् शुशुभे दिवीपे ॥४॥

- V 43. A. There, in the midst of the demons, the enemies of the universe, shone Lakṣmaṇa, the brother of the blessed one (Rāma), by whom the most valiant Kumbhakarna was shorn off his greatness, on his body being cut to pieces.

^१ MS शुभं
(B.G.B.)

विश्वे जगति आहिता रक्षा ये स्ते आहितरक्षा धृतरक्षावताः सामन्ता यस्य स तादृशः

- B. There shone the son of the blessed one (Rāmapāla), who had his *sāmantās* to protect him against all the enemies put together (or to protect the world against all enemies) and who, as liberal in his gifts as Kṛṣṇa, exhausted the golden pitchers by his war-time gifts.

शर्जिगद्विजयिनी^१ वृषजयिनस्तस्य सूनुमप्यसजत ।

स [च]^२मूर्च्छितोयमनया धाम धरायान्निवेशयामास ॥४४॥

शक्तिरिति । वृषजयिनः इन्द्रजयिनो रावणस्य “वृत्रारिर्वासवो वृषा” इति यादवः—जगद्विजयिनी शक्तिः. अस्त्रविशेषः तस्य रामस्य सूनुं अनुजं लक्ष्मणमपि असजत तस्य हृदये लग्नासीदित्यर्थः । सोऽयं च लक्ष्मणः अनया शक्त्या मूर्च्छितः सन् धरायां भूमौ धाम शरीरं “गृहदेहत्विट्प्रभावा धामानि” इत्यमरः— निवेशयामास भूमौ पपातेत्यर्थः ।

अन्यत्र । वृषजयिनः धर्मबलेन विजेतुः “पुं धर्मेन्द्रबले वृषः” इति यादवः—तस्य रामपालस्य शक्तिः प्रभुशक्तिः सूनुं पुत्रं वित्तपालमपि असजत तत्र संक्रान्ताभूत् । सोऽयं च वित्तपालः अनया शक्त्या मूर्च्छितः उच्छ्रितः सन् “मूर्च्छितौ मृदसोच्छ्रयौ” इति वैजयन्ती—धरायां पृथिव्यां धाम प्रभावं निवेशयामास स्थिरीचकार ॥४४॥

V. 44. A. The world-conquering lance (Śakti) of (Rāvaṇa), the conquerer of Indra, stuck to (the heart of) Lakṣmaṇa, his (Rāma's) younger brother. The latter, too, fainted therewith and laid his body prostrate on the ground.

B. The world-domineering power of the moral victor (Rāmapāla) attached itself even to his son ; and the latter, elevated by that (power), implanted his lustre on earth (or imprinted his glory on earth).

^१ MS has after जगद्विजयिनी the additional word वृषजयिनी which is redundant.

^२ Inserted to make the metre faultless.

उरुतरतरसोपक्रम्योत्पाट्याकृष्टविपुलभूमिभृता ।

तदनु जगत्प्राणभुवा संपादितपरमहौषधीकेन ॥४५॥

तेन प्रतिहतमोहेन लक्ष्मणेनारिराकलितमायः ।

निन्ये^१ मृत्युस्थानं^२ जेता स पराक्रमेण हरं ॥४६॥ युग्म^३ ॥

उरुतरेति । तदनु ततः परं उरुतरतरसा अतिमहता वेगेन उपक्रम्य दीर्घदीर्घपादक्षेपं कृत्वा उत्पाट्य उन्मूल्य आकृष्टो विपुलो भूमिभृत् पर्वतो गन्धमादनो येन स तादृशेन जगत्प्राणभुवा पवननन्दनेन हनुमता सम्पादिता घटिता परा मूच्छोपशमनादुत्तमा महौषधी विशल्यकरण्याख्या यस्य स तादृशेन अतएव प्रतिहतमोहेन उपशमित-मूर्च्छेन तेन सपराक्रमेण लक्ष्मणेन पराक्रमेण रामानुजेन आकलितमायः धृतमायाजालः मायावीत्यर्थः हरेरिन्द्रस्य जेता इन्द्रजित् रावणात्मजः मृत्युस्थानं यमालयं निन्ये प्रापितः तेनासौ निहत इत्यर्थः ।

अन्यत्र । तदनु उरुतरतरसा महता पराक्रमेण उपक्रम्य आरभ्य उत्पाट्य स्वपदादुद्धृत्य आकृष्टाः सपक्षी-कृताः विपुला महान्तो भूमिभृतो नृपा येन स तेन जगत्प्राणभुवा जगज्जीवनभूतेन सम्पादिता विहिता परेषु शत्रुषु महौषधी प्रतीकार इत्यर्थः येन तादृशेन प्रतिहतमोहेन प्रतिहतो दूरीभूतो मोहः किंकर्तव्यतामूढत्वमित्यर्थः यस्य तादृशेन लक्ष्मणेन सुलक्ष्णेन तेन वित्तपालेन आकलितमायः कृतकपटप्रबन्धो हरेः पराक्रमेण हरिसुहृदो बलेन जेता आदौ विजयीत्यर्थः सः अरिः भीमः मृत्युस्थानं वध्यभूमिं निन्ये प्रापितः ॥४५-४६॥

V 45-46. A. Whereupon the enemy, who was the conqueror of Indra and who assumed illusory appearances, was led to the abode of Death (i.e. killed) by that valorous Lakṣmaṇa, who was cured of the swoon by the son of the Wind-god (Hanūmat), who had uprooted and carried away the large mountain (Gandhamādana), having walked (thither) with very great speed, and provided for the life-restoring (lit. supreme) drug (growing therein).

B. Then the enemy (Bhīma), (hitherto) victorious through his (friend) Hari's valour, was led to the execution-ground by that person (Vittapāla) with all auspicious marks and with his perplexity (or confusion) removed, when he, the very source of the world's life, proceeding with very great prowess, had deposed and then drawn (to his side) great kings and thus administered an excellent remedy against the enemies.

^१ MS निन्यो

^२ MS स्थानं

^३ A group of two verses.

रामेणोचितरूपा कापि दशास्योहिता^१ विपद्घोरा ।
स्वशिरश्छेदव्यतिकरमदर्शदेष स्वयं हि दृशा ॥४७॥

रामेणेति । रामेण द्वाशरथिना उचितरूपा विशेषेण ज्ञाता अतिशयार्थे रूपम् “उचितन्तु भवेन्न्यस्ते मिते ज्ञाते समञ्जसे” इति मेदिनी । दशास्योहिता दशास्येन रावणेन च ऊहिता वितर्किता कापि विपत् अन्येनाचिन्तितपूर्वा कापि विपत्तिः घोरा भयानका जातेति शेषः । हि यतः एषः दशास्यः स्वयं दृशा निजनेत्रैः स्वशिरश्छेदरूपं व्यतिकरं व्यसनं अदर्शत् दृष्टवान् “संकरे व्यसने च व्यतिकरः” इति वैजयन्ती । दशास्यत्वात् अनेन स्वशिरसः एकैकस्य च्छेदो निजनेत्रैरेव दृष्ट इत्याशयः ।

अन्यत्र । रामेण रामपालेन अस्य भीमस्य सम्बन्धे कापि विपद्घोरा आपद्भिर्भयानका उचितरूपा युक्तरूपा दृशा परिणतिः ऊहिता वितर्किता । हि यतः एष भीमः स्वयं दृशा निजनेत्राभ्यामेव स्वानां ज्ञातीनां शिरश्छेदरूपं व्यतिकरं वृत्तान्तं अदर्शत् प्रत्यक्षीकृतवान् ॥४७॥

- V. 47. A. Some calamity, which was well understood by Rāma and which was only (faintly) guessed by the ten-headed monster, grew thick. For, the latter had to see with his own eyes the disaster of the severing of his own heads (as they were cut off one by one).
- B. With regard to Bhīma, a calamitous state, which he eminently deserved, was conceived by Rāmapala. For he (Bhīma) had to observe with his own eyes the incidence of beheading of his own kith and kin.

अथ तेन ^२गगनखेलखगमण्डलिकाविलासविषयस्य ।

उत्कृत्तकण्ठकाण्डव्रज^३निर्यदसृजटा^४जटालस्य ॥४८॥

^१ HS's restoration of the letter प before हिता violates the metre.

^२ शिरश्छेदाः क्षिप्तानि शिरांसि इत्यर्थः तेषां व्यतिकरं व्यतिषङ्गं । “अथ व्यतिकरः पुंसि व्यसनव्यतिषङ्गयोः” इति मेदिनी । i.e. a union of chopped-off heads of his kinsmen, (R.G.B.).

^३ MS गगनख०

^४ MS ०निर्यजसृज०

^५ MS ०कटा०

निहतकुटुम्बस्य पुरो दारुणमास्कन्दनं किमपि दधतः ।

धृतचन्द्रहासधाम्नो^१ लङ्काराजः कृतोऽस्य वधः ॥४६॥ युग्म ॥

इति 'रामचरिते.....[ना]मको द्वितीयः परिच्छेदः ।

अथेति । अथानन्तरं तेन रामेण दाशरथिना गमने खेलन्तीनां क्रीडन्तीनां खगमण्डलिकानां देवमण्डलीनां गृध्रादिविहगमण्डलीनां वा विलासविषयस्य महोत्सवहेतोरित्यर्थः “खगः सूर्यं ग्रहे देवे मार्गणे च विहंगमे” इति मेदिनी । उत्कृत्तानां छिन्ननां कण्ठकाण्डानां कण्ठदण्डानां गलनालानां “काण्डं नाले तरुस्कन्धे” इति विश्वः । ब्रजात् समूहात् निर्यदस्त्रजटाभिः खवद्रुधिरघनधाराभिरित्यर्थः जटालस्य जटायुक्तस्येत्यर्थः पुरः प्रागेव निहतकुटुम्बस्य हतबन्धुवर्गस्य किमपि दारुणं किमप्यनिर्व्वचनीयं भयङ्करं आस्कन्दनं दधतः युद्धं कुर्व्वतः “विदुरास्कन्दनं युद्धम्” इति शाश्वते । धृतचन्द्रहासधाम्नः धृतं चन्द्रहासस्य तदाख्यस्य निजखड्गस्य धाम तेजो येन तादृशस्य “चन्द्रहासो दशग्रीवकरवालेऽसिमात्रके” इति मेदिनी । अस्य लङ्काराजः लङ्काधिपतेः रावणस्य वधः कृतः ।

अन्यत्र । अथ तेन रामपालेन गगने खेलन्तीनां व्योम्नि चलन्तीनां खगमण्डलिकानां वाणमण्डलीनां विलासो दीप्तिः तस्य विषयो लक्ष्यस्थानं तस्य “पक्ष्यर्केष्वनिलाः खगा” इति यादवः । उत्कृत्तकण्ठकाण्डमिति पूर्व्वव्याख्येयम् तदेव व्रजः पन्थाः तस्मान्निर्यदस्त्रजटाभिर्जटालस्येत्यपि यथापूर्वं व्याख्येयम् “व्रजो गोष्ठाध्ववृन्देषु” इति मेदिनी । पुरो अग्रे नयनयोरित्यर्थः निहतकुटुम्बस्य हतबन्धुवर्गस्य धृतचन्द्रहासधाम्नः धृतं चन्द्रहासस्य खड्गस्य धाम तेजो येन तादृशस्य किमपि दारुणं अतिभयङ्करमित्यर्थः आस्कन्दनं आक्रमणं तिरस्कारं वा दधतः कुर्व्वतः “आस्कन्दनं तिरस्कारे रणे संशोषणेऽपि च” इति विश्वः । अस्य काराजः^२ क्षुद्रस्य राज्ञो भीमस्येत्यर्थः । “राजा तु पार्थिवो भूभुग् राड् भूपो भूपतिर्नृप” इति यादवः । वधः शिरश्छेदः अलं सम्यक् कृतो विहितः ॥४६॥

१ MS reads चन्द्रहासः. The reading seems to have been चन्द्रको which is an adjective to लङ्काराजः. To connect it with “तेज” in the previous verse appears to be far-fetched.

२ MS has here रामचरित रत्नोद्भवमिष्टतमासुरीचक्रे, which is apparently copied from verse 1 of the next chapter.

३ “ईषदर्थे” (Pāṇini 6, 3. 105) इति कोः कादेशः ।

V. 48-9. A. Then by him (Rāma) was caused the death of the king of Laṅkā—who, clotted with the thick mass of blood streaming out from the line of the hollows of his severed necks, was an object of a great merriment to the flock of birds (or the multitude of gods) sporting in the sky—whose relations had already been slain—and who, having his strength in his *Chandrahāsa* sword, was putting up a terrible fight.

B. Then by him (Rāmapāla) was surely brought about the death of that wretched king (Bhima), who was the object marked by the flight of the multitude of arrows flashing through the sky and was clotted with the thick mass of blood streaming out from the tubular passage of his severed neck, whose relations had all been put to death in his presence—who (still) maintained the strength of his sword and gave a terrible battle (or uttered an unspeakable and terrible abuse).

Here ends Canto II of the Ramacarita, called⁴.....

⁴ Probably the chapter was named "the slaughter of the enemy by Rāma".

[अथ तृतीयः परिच्छेदः]

कर्षन् धनञ्जयाप्ता['] 'ताञ्च शुचिमयोनिजां प्रजाजननीम् ।
स चिराय चरितरक्षोभुवमिष्ट[त]मामुरीचक्रे ॥१॥

कर्षन्निति । सः रामः चिराय चरितरक्षोभुवं रक्षोभूमिं लङ्कां चिरमध्युषितवतीमित्यर्थः 'धनञ्जयाप्तां धनञ्जयादग्नेः तत्सकाशादित्यर्थः आप्तां लब्धां "ददौ रामाय वैदेहीमङ्गे कृत्वा विभावसुः" इति रामायणे । "पार्थमीन्द्रा धनञ्जयाः" इति वैजयन्ती । शुचिं पवित्रचरितां प्रजाजननीं सन्तानप्रसूं अयोनिजां भूतलादुत्थितामित्यर्थः इष्टतमां प्रियतमां तां च सीतां 'कर्षन् आत्मसमीपे नयन्नित्यर्थः । उरीचक्रे स्वीकृतवान् ।

अन्यत्र । शुचिमयः 'शुचिः शौचं शुद्धाचरणं वा तन्मयः । धनं शत्रुधनमित्यर्थः कर्षन् आहरन् चरितरक्षः कृतरक्षाविधिः सः रामपालः निजामात्मीयां प्रजाजननीं प्रजानां जनानां जननीसदृशीमिष्टतमां प्रियतमां जयाप्तां जयलब्धां ताञ्च भुवं वरेन्द्रीं चिराय बहुकालान् परं उरीचक्रे अधिकृतवान् ॥१॥

- V. 1. A. Having drawn her (near him), he (Rāma) accepted, when obtained from the fire-god, his dearest wife (Sītā), not born from (any human) womb and the (prospective) mother of (his) children, who was pure though she long dwelt in the land of the Rākṣasas.
- B. Having extracted (the enemy's) wealth, he (Rāmapāla), of pure conduct, having made (adequate) arrangement for protection, occupied after a long time that dearest land (of Varendrī), the place of birth of his people, which was acquired by conquest and which was his own.

कुर्वद्भिः शं^१ देवेन श्रीहेत्वीश्वरेण देवेन ।

चण्डेश्वराभिधानेन किल क्षेमेश्वरेण च सनाथैः ॥२॥

१ MS ता च २ "धनञ्जयादग्नेः अग्निपरीक्षातो इत्यर्थः आप्तां प्राप्तमिति वा" (N. G. B.)

३ शुचिमयः सचिवसखः "सचिवेऽग्नौ हरे शुचिः" इति वैजयन्ती । "शुचिः शुद्धे सितेऽनले ग्रीष्माषाढानुपहृतेष्वपचाशुद्धमन्त्रिणि शृङ्गारे च" इति च हेमचन्द्रः (R. G. B.)

४ MS श देवेन

५ The form of writing the word श्री is peculiar in MS.

स्फुरदुच्चदेवमुख्यैः सक्षेत्रद्वादशादित्यैः ।

साक्षात् संप्रत्ययविधिपरमाधिष्ठानमान्यतमैः ॥३॥

स्कन्देन तेन सविनायकेन मिलितैः प्रकाशरूपैस्तैः ।

रुद्रैरेकादशभिर्व्वसुभिर्व्विततास्पदैर्व्विश्वैः ॥४॥

अकुतोभयसद्मपुरप्रांशुप्रासादवेदिवास्तव्यैः ।

उपनमदाशापालैर्व्वैः सम्भाविताकलुषभावाम् ॥५॥

सप्तविंशश्लोकं यावत् कुलकेन सीतावरेन्द्रयोर्वणनं श्रिष्टैर्विशेषणैः क्रियते । एवम्भूतां तां सीतां वरेन्द्रां च उरीचक्रे इति पूर्व्वेणान्वयः । किम्भूतां सीताम् ? देवैः सम्भाविताकलुषभावां देवैर्ब्रह्मादिभिर्दिक्पालान्तैः सम्भावितो ज्ञातः अकलुषो अनाविलो भावः आशयो यस्यास्तादृशीम् । कैः कीदृशैः कैः कैर्वा देवैरित्युच्यते—

कुर्व्वद्भिरिति । शं मङ्गलं कुर्व्वद्भिः मङ्गलमयैरित्यर्थः । देवेन श्रीहेतुवैश्वरेण श्रियो लक्ष्म्याः सरस्वत्या वा यो हेतुः कारणं तादृशेन ईश्वरेण प्रभुना वरुणेन ब्रह्मणा वा । “श्रीवैश्वरचना शोभा भारती-सरलद्रुमे लक्ष्म्यां त्रिवर्गसम्पत्तिविधोपकरणेषु च विभूतौ च मतौ च स्त्री” इति मेदिनी । चण्डेश्वराभिधानेन चण्डेश्वराख्येन देवेन शिवेन क्षेमेश्वरेण क्षेमस्य रक्षणस्य मङ्गलस्य वा ईश्वरेण विष्णुना सनाथैः युक्तैः ।

स्फुरदिति । स्फुरद्भिः दीप्यमानैः उच्चैः ऊर्द्धगतैः व्योमविहारिभिरित्यर्थः देवमुख्यैः देवश्रेष्ठैः इत्यादित्यविशेषणम्, साक्षादिति दमप्यादित्यविशेषणम् । साक्षात् यः संप्रत्ययविधिः लौकिको यः प्रत्यक्ष-प्रतीतिव्यापारः तस्य परमाधिष्ठानैः परमाश्रयभूतैः मान्यतमैश्च आदित्यो “हि लोकचक्षुस्तमिच्छा” । “प्रत्ययोऽधीनशपथज्ञानविश्वासहेतुषु रन्ध्रे शब्दं” इत्यमरः । सक्षेत्रैः सदारैः सशरीरैर्वा द्वादशादित्यैः धातृप्रभृतिभिर्द्वादशादित्यैः सम्भाविताकलुषभावामित्यन्वयः । “क्षेत्रं गृहे पुरे देहे केदारे योनिभार्ययोः । पुण्यस्थाने समूहे च” इति यादवः ।

स्कन्देनेति । तेन सविनायकेन गणाधिपसहितेन स्कन्देन कान्तिकेयेन मिलितै युक्तः तैः प्रसिद्धैः प्रकाश-रूपैः प्रकाशात्मकैः एकादशभिः रुद्रैः वसुभिरष्टाभिः विततास्पदैः सर्व्वव्यापिभिः विश्वैः दशभिर्विश्वदेवैश्च, रुद्रादिभिर्गणदेवताभेदैश्च सम्भाविताकलुषभावामित्यन्वयः ।

अकुतोभयेति । अकुतोभयानि रावणवधादयलेशशून्यानि सद्धानि गृहाणि यस्मिन् तादृशे पुरे लङ्कापुरे ये प्राशुप्रासादा उच्चदेवमन्दिराणि । “प्रासादो देवभूभुजाम्” इत्यमरः । तत्र या वेदयस्ता एव वास्तव्यं वसतिस्थानं येषां तैस्तत्तादृशैश्च उपनमदाशापालैः देवैः उपनमद्विरुपतिष्ठमानैः आशापालैः इन्द्रादिभिर्दिक्पालैर्देवैः सम्भाविता-कलुषभावाम् इत्यन्वयः ।

अन्यत्र । वरेन्द्री कीदृशीम् ? देवैः सम्भाविताकलुषभावाम्—देवैः महीपतिभिः “देवौ सुरमहीभुजौ” इति शाश्वते । सम्भावितः सम्मानितः अकलुषो भावः अनाविलं स्वरूपं यस्या स्तथाभूतां भुवं वरेन्द्री-मुरीचक्रे इति पूर्व्वेणान्वयः । कैः कैः कीदृशैर्वा देवैरित्युच्यते । शं कुर्व्वद्भिः मङ्गलं विदधद्भिः श्रीहेत्वीश्वरेण देवेन चण्डेश्वराभिधानेन देवेन क्षेमेश्वरेण च क्लिप्तं देवेन सनाथैः युक्तैः ‘क्षेमेश्वरः’ ‘चण्डेश्वरः’ ‘श्रीहेत्वीश्वर’ इति केषाञ्चिन् सामन्तभूपतीनां ‘अभिधानानीति प्रतीयते ॥२॥

स्फुरद्भिर्दीप्तिमद्भिः उच्चैः उन्नतैः देवमुख्यैः राजश्रेष्ठैः संप्रत्ययः सम्यग्दिश्वासः एव विधिः कर्म तस्य परमाधिष्ठानैः परमाधारैः, अतएव मान्यतमैः साक्षात्सश्रेत्रद्वादशादित्यैः ‘क्षेत्रस्थद्वादशादित्यतुल्यैः “साध्यत् प्रत्यक्षतुल्ययोः” इत्यमरः ॥३॥

तेन ख्यतनाम्ना सविनायकेन विशिष्टनायकोपेतेन । विनायक इति बुद्धस्य नामान्तरञ्च । स्कन्देन तन्नामकेन केनचिद् राज्ञा मिलितैः युक्तैः तैः प्रकाशरूपैः व्यक्तस्वभावैः रुद्रैर्भयङ्करैः एकादशभिः एकादशसङ्ख्यकैः, विश्वैर्वसुभिः सर्वैर्धनरत्नैः विततास्पदैः विस्तीर्णप्रतिष्ठैः ॥४॥

नास्ति कुतोऽपि भयं येषां तानि सद्धानि स्थानानि येषां तथाभूतानि पुराणि राजधान्यस्तेषु ये प्रासादाः राजभवनानि तत्रत्यवेदिषु अलङ्कृतभूतलेषु वास्तव्यं वसतिर्येषां तादृशैरलङ्कृतासु प्रासादवेदिषु कृतवसतिभिः “वेदिरङ्गुलिमुद्रायां बुधेऽलङ्कृतभूतले” इति विश्वे । उपनमदाशापालैः उपनमतामुपतिष्ठमानानां याचकानां आशापालैर्प्रार्थनापरिपूरकैः एवम्भूतैः देवैः सम्भाविताकलुषभावामित्यन्वयः ॥५॥

V. 2-5. A. (Sītā)—whose purity of thought was vouched for by the gods, doing good to all—associated with them were Brahmā (lit. the father of Sarasvatī), Śiva the terrible Lord, and Viṣṇu who is the Lord of bliss or protection ;—

१ चण्डेश्वर-प्रभृतयः वरेन्द्र्यां प्रतिष्ठितानां देवमूर्त्तीनां वा नामानि । (R. G. B.)

२ वरेन्द्रयामादित्यादीनां बहूनि ज्ञेयाणि (देवकुलानि) व्यराजन्त इत्यपि ज्ञायते । (R. G. B.)

(Among whom were) the twelve Ādityas appearing together with their consorts (or appearing in person), the most excellent gods shining high above ; and who, being (the eye of the world) and the direct source of cognition, are the objects of the highest adoration ;—

Those deities of luminous form, the eleven Rudras, joined by Skanda with Vināyaka, by the (eight) Vasus, and by the group of deities, the (ten) Viśvas of far-extended sphere ;—

(the gods viz.) the presiding deities of the quarters, who were present there, having as their residence the altars in the lofty temples of that city (Laṅkā), where the houses (after the death of Rāvaṇa) were not threatened from any quarter.

- B. (Varendrī)—whose internal purity or tranquility was guaranteed—by the kings, having as their associates Śrīhetviśvara, Kṣemeśvara and Chanḍeśvara, who were rendering good services ;—

By those chief potentates, who were shining in the height of their glory and looked like the veritable twelve Ādityās in their own orbit and who, commanding the greatest (public) confidence (lit. being the very basis of acts of confidence), were entitled to the highest honour ;—

By those formidable chiefs of well-known character, eleven in number, who were joined by that king, Skanda (by name) having a distinguished general, and who extended their position of authority by means of wealth of all kinds ;—

(The kings)—who were the occupants of well-decorated places inside the lofty palaces of cities, the situation of which was quite safe and secure, and who fulfilled the expectations of those (supplicants) who came to them (for help).

भगवद्भिरपि विप्रवरैरपि प्रशान्ततमैरपि च ।

अनूचानैः^१ परमर्षिभिरुपपादित^२व्रतोत्कर्षाम् ॥६॥

१ HS's reading of the verse violates the metre. He takes 'अनूचानैः' as part of the second pāda.

२ HS 'उपपादित'

भगवद्विरिति । भगवद्विरपि षडैश्वर्यशालिभिरपि प्रशान्ततमैर्विप्रवरैरपि शमप्रधानैर्ब्राह्मणश्रेष्ठैरपि अपि च अनूचानैः साङ्गवेदाध्याययितृभिः परमर्षिभिः—“अनूचानो द्विनीते स्यात् साङ्गवेदविचक्षणे” इति विश्वः— उपपादितव्रतोत्कर्षाम् उपपादितः सम्यक्प्रतिपादितो व्रतोत्कर्षः व्रतस्य पातिव्रत्यरूपस्योत्कर्षः यस्याः सा तां सीतां ।

अन्यत्र । महर्षिकल्पैः वेदविद्विर्ब्राह्मणैः उपपादितः अहिंसासत्यादिब्रतानामुत्कर्षो यस्यां सा तां वरेन्द्रीमित्यन्वयः ।

- V. 6. A. (Sītā) whose extreme faithfulness (to her lord) was established by the Brāhmaṇas, endowed with the (six) superhuman powers, and at the same time most placid, and also by the great sages, the authoritative expounders of the Vedic lore in all their branches.
- B. (Varendrī), where excellences in the holy vows (of truth, non-violence etc.) were observed by the Brāhmaṇas, who would be likened with the *Maharṣis*, the great expounders... . . .

मन्द्राणां स्थितिमूढां जगदलमहाविहारचितरागाम् ।

दधतीं लोकेशमपि महत्तारोदीरितोरुमहिमानम् ॥७॥

मन्द्राणामिति । सीतां पुनः किम्भूताम् ? स्थितिमूढां दशाद्विह्वलां रीतिजडां वा “स्वभावः प्रकृती रीतिरवस्था तु दशा स्थितिः” इति वैजयन्ती जगदलः^१ जगदलनमेव महान् विहारः क्रीडा यस्य तेन राक्षसराजेन “विहारः सौगतावासः क्रीडायाश्च” इति वैजयन्ती—चितः वर्द्धितः रागः अनुरक्तिः यस्यां तादृशीम् अतएव लोके महत् शमपि दधतीं लोककण्टकभूतस्य राक्षसराजस्य वधहेतुत्वात् लोके जगति महत् शं कल्याणमपि दधतीं विदधतीम्, अतएव मन्द्राणां वाग्भेदानां तारेण उच्चैर्निनादेन उदीरितः कीर्तितः उरु-महिमा विपुलं माहात्म्यं यस्यास्तम् “तारश्च रजतेऽप्युच्चस्वरे” इति विश्वे ।

^१ जगतो दले भागे “दलो भागे दलं छदे” इति यादवः यो महान् विहारः एखविचरणं तेन चितो वर्द्धितो रागोऽनुरागो यस्यास्तम् (R.G.B.)

^२ तारया सुग्रीवभार्ग्यया उदीरितः उरुमहिमा यस्याः ताम् (R.G.B.). In this case मन्द्राणां may be construed with स्थिति-मूढाम्.

अन्यत्र । वरेन्द्रां पुनः किम्भूताम् ? मन्द्राणां स्थितिं ऊढां मन्द्राख्यगजानां स्थितिं ऊढां प्रापितां नीता-
मिति यावत् वरेन्द्रां गजवनान्यासन्, तानि च गजविशेषसमानयनेन संवर्द्धितान्यभवन्नित्याशयः ; “ भद्रो
मन्द्रो मृग इति गजाः शङ्करजास्तथा” इति यादवः—जगद्दलनामको यो महान् विहारः बौद्धमठस्तत्र चितः पुञ्जितः
रागः सर्वजीवेषु अनुकम्पा यत्र तादृशीम् लोकेशमपि तदाख्यं बोधिसत्त्वविशेषमपि दधती तथा ‘महद्भि-
र्महत्तरै बौद्धमठाध्यक्षैर्वा तथा ताराभिस्तत्र तत्र प्रतिष्ठिताभिः तारादेवीमूर्तिभिश्च उदीरितः उद्भूतः अतिशयित इति
यावत् उरुमहिमा यस्यास्ताम् । “बुद्धदेव्यां मता तारा” इति दिश्वे ।

- V. 7. A. (Sitā) who got stupefied even in the matter of her ordinary practices or in her
(present) condition—round whom gathered the (storm of) passion of one (i.e.
Rāvana) whose (only) pleasure consisted in the oppression of the world—who
was (thus) doing great good to the world—and whose great glory was pro-
claimed loudly by the (beatings of) drums.
- B. (Varendri)—which had elephants of the Mandra type imported (into its forests)—
where in the great monastery at Jagaddala kindly love for all was found accumu-
lated—which country bore (in its heart) the image of (Bodhisattva) Lokeś—
and whose great glory was still more increased (or pronounced) by (the
presence of) the great (heads of monasteries) and the (images of) Tārā (the
Buddhist goddess).

अपरिमितपुण्यभूमिं सत्याचारैककेतनमभेद्यम् ।

विपुलतरपुण्यकीर्त्तिभिरभिहितशुचिभावमुपजा[ता]म् ॥८॥

अपरिमितेति । अपरिमितानां अगणितानां पुण्यानां भूमिं आधारं, विपुलतरपुण्यकीर्त्तिभिः ऋषिभिः
भूरेवैश्च अभिहितः कीर्त्तितः शुचिभावो विशुद्धाशयो यस्य तन् तादृशं अभेद्यं भेत्तुमशक्यं सत्याचारैककेतनं
सत्याचाराणां एकं मुख्यं केतनं गृहं उपजाताम् संवृत्ताम् ।

अन्यत्र । अपरिमितां विशालां पुण्यभूमिं पुण्यं स्थानमित्यर्थः विपुलतरपुण्यकीर्त्तिभिस्तादृशैस्तत्रत्य-
जनैरित्यर्थः अभिहितशुचिभावं सत्याचारैककेतनं अत्र पक्षे केतनं स्थानं अभिहितः कीर्त्तितः सूचितः शुचिभावः
शौचं यस्य तादृशं उपजातां पुनर्जातामित्यप्यर्थो भवेत्—तदा वरेन्द्रास्तथाभूतायाः पुनर्जन्मैवासीत् ।

1 महत्तरया तदाख्यया बौद्धदेवीविशेषया ... “तारा बुद्धदेव्यां उरगुरुस्त्रियां उग्रौवपत्न्यां” इति हेमचन्द्रः (R G.B.)

- V. 8. A. (Sitā) who was the abode of virtues beyond measure and became the impregnable house of truth and right conduct, whose pure character was declared by those who had a very high reputation for their holy deeds.
- B. (Varendrī) which is a land of virtues beyond measure and which was reborn as a place of.....whose purity was indicated by those.....

ब्रह्मकुलोद्भवां^१ स्कन्दनगरेण मूर्च्छितामितापचिति[म्] ।
तैरतिगुरूप[ला]वासैरस्वप्नैर्भरित[त] शोणितपुराञ्च ॥६॥

ब्रह्मकुलेति । सीतां पुनः किम्भूताम् ? ब्रह्मकुलोद्भवां ब्राह्मणः ब्रह्मतत्त्वस्य कुले तदादिस्थाने विदेहाख्यजनपदे उद्भवो यस्याः तां विदेहराजकन्यां, अथवा ब्रह्मकुलान् तपोभूमेः यज्ञीयभूमेरित्यर्थः उद्भवो जन्मं यस्यास्ताम्, “वेदस्तत्त्वं तपो ब्रह्म ब्रह्मा विप्रः प्रजापतिः” इत्यमरः, “कुलं जनपदे गोत्रे सजातीय-गणेऽपि च, भवते च तनौ क्लीबम्” इति मेदिनी – स्कन्दनगरेण मूर्च्छितां स्कन्दनेन शोषणेन गरेण विषेण अपमानात्मकेनेत्यर्थः मूर्च्छितां नष्टचेतनां “गरस्तु कृतकं त्रिप” इति यादवः—इतापचितिं इता प्राप्ता अपचितिः अपचयः क्षय इति यावत् यया सा तां क्षयं गतामित्यर्थः मूर्च्छिता च अमितापचितिश्च या तामित्यपि वा विप्रह्वाययम् उभयत्र, तैः प्रसिद्धैः अस्वप्नैः नास्ति स्वप्नो निद्रा येषु तैः विनिद्रैः अतिगुरूपलावासैः उत्क्रामितं पलं मांसं यं स्ते उत्पलास्तैः मांसक्षयकरैः अतिगुरुभिः अतिभीषणैः आवासैः रक्षोगृहनिवासैः भरित-शोणितपुराञ्च भरितं भारवत्, अतिक्लिष्टमिति यावत् भरोऽस्य जात इति भरितं, शोणितं बन्धुजीवाभं अतिसुन्दरमित्यर्थः पुरं देहो यस्यास्ताम्—“पुरं शरीरमित्याहुः” इति धरणिः । “शोणः स्याद्बन्धुजीवाभे” इति शाश्वते ।

अन्यत्र । ब्रह्मकुलोद्भवां ब्रह्मकुलानां ब्राह्मणवंशानां उद्भवो जन्म यस्यां सा तां ब्राह्मणकुलजन्मभूमि-मित्यर्थः^२स्कन्दनगरेण तन्नाम्ना पुरेण मूर्च्छितां समृद्धां “मूर्च्छितौ मूढसोच्छ्रयौ” इति वैजयन्ती—इतापचितिं प्राप्तपूजां “अर्चनायामपचितिः प्रक्षये निष्कृतौ व्यये” इति वैजयन्ती—तैः प्रसिद्धैः अतिगुरूपलावासैः अतिगुरुणि प्रधानानि उत्पलानि पद्मानि यत्र तादृशा आवासाः मन्दिराणि येषां तैः अतिसुन्दरकमलबहुलेषु मन्दिरेषु

प्रतिष्ठितैरित्यथः अस्वप्नैः देवैः “आदित्या ऋभवोऽस्वप्ना विवस्वन्तो दिवौकसः” इति वंजयन्ती—भरित-
शोणितपुराञ्च भरितं परिपूर्णं शोणितपुरं^१ तदाख्यनगरं यत्र तां तादृशीम् ।

- V. 9. A. (Sitā), who was born in the home of the Vedic lore (Brahman) (or born out of the sacrificial ground), who fell unconscious as the effect of the scorching poison of (humiliation attended with scandal) and became thin and emaciated and who, on account of her very fearful habitation (in the midst of the demons), wearing away flesh, which admitted of no sleep, felt her body, (once) so crimson-coloured, like a great burden.
- B. (Varendri)—which was the birth-place of Brāhmaṇa families, which flourished on account of its town of Skanda-nagara, and (as such) was held in high esteem and which contained in it the city of Śopitapura crowded by the (images of) gods, installed in temples, (which looked quite gay) with lotuses of very large sizes.

^२अप्यभितो गङ्गाकरतोयानर्घप्रवाह^३पुण्यतमाम् ।

^४अपुनर्भवाह्वयमहातीर्थविकलुषोज्ज्वलामन्तः ॥१०॥

अपीति । किञ्च अभितः साकल्येन “समीपोभयतःशीघ्रसाकल्याभिसुखेऽभितः” इत्यमरः । ^१गङ्गाया आक्रे उत्पत्तिस्थाने यतोयं तस्य ये अनर्घप्रवाहा तद्वत् पुण्यतमां परियुद्धाम्, अन्तः हृदये अपुनर्भवाह्वयं न पुनः संसारं भजतेऽस्मिन् इति अपुनर्भवः पुनर्भवाभावेऽस्तु तत्त्वज्ञानं तन्नामकं यन्महातीर्थं महायज्ञः तेन सहता ज्ञानयज्ञेनेत्यर्थः—अथवा महातीर्थं^५ महानुपायस्तेन विकलुषा विवृतकल्मषा उज्ज्वला च ताम् । “तीर्थं शास्त्राध्वरक्षेत्रोपाय नारीरजःसु च अवतारर्षिर्जुष्टाभ्युपात्रोपाध्यायमन्त्रिषु” इति मेदिनी । “तीर्थं मन्त्राद्युपाध्याय स्त्रीपुष्पे योनियज्ञयोः” इति च वंजयन्ती ।

1 This town of Śopitapura is another name of the older city of Koṭivarsha of the *viśaya* of the same name. Hemacandra gives another synonym for it viz- Banapura. The modern name of Bangarh (=वाणनगर) refers to that part of the country in the Dinajpur District which is situated north of Rajshahi in North Bengal. Cf. “देवीकोट उमावनम् । कोटीवर्षं वाणपुरं स्यात् शोणितपुरञ्च तत्” इति हैमः ।

^२ MS अप्यभितो

^३ MS ०प्रवाहा०

^४ HS अपुनर्भव०

^५ गङ्गाकरतोययोर्धे अनर्घप्रवाहा तद्वत् etc. (N. G. B.).

^६ अपुनर्भवाह्वयं तन्नामकं यत् महातीर्थं तद्वत् विकलुषा etc. (N. G. B.)

अन्यत्र । अपि च अभितः उभयतः गङ्गायाः करतोयायाश्च नद्योः अनर्घेण प्रवाहेण पुण्यतमां अन्तः मध्ये च अपुनर्भवाद्वायेन तन्नाम्ना महातीर्थेन महापुण्यक्षेत्रेण करतोयानद्या महानलावतारविशेषेण वा विकल्पा विगतकल्पा उज्ज्वला च ताम् ।

- V. 10. A. (Sitā)—who was in all respects as holy as the inestimable stream of waters of Gaṅgā at the source, and who was internally pure and bright through the “great sacrifice” (which means the great knowledge of truth) leading to final release from rebirth.
- B. (Varendri)—which, with the glorious streams of Gaṅgā and Karatoyā flowing on either side, was the holiest place and which was pure and spotless on account of its having the great place of pilgrimage or (landing *ghāṭa*), called Apunarbhava, in its very heart.

¹अपि पृथुकच्छवलभीकृशतरकालीकृतोत्थानाम्² ।

अपि विश्रुतपलाशि³वृतामशोकवन्याताम् ॥११

अपीति । पुनः कीदृशी सीताम् ? अपि अपिच पृथूनां विशालानां कच्छस्य कच्छाख्यदेशस्य दक्षिणदिग्भागस्येत्यर्थः बलानां सैन्यानां राज्ञसानामित्यर्थः भिया भयेन कृशतरका अतीव कृशा, तथा आली-कृतोत्थाना आली सखी तथा सरमया कृतोत्थाना स्वयमुत्थानशक्तिरहिता सखीं सरमामवलम्ब्य उत्थिता या ताम्, अथवा काल्या कालिन्ना कृतोत्थाना कृतमुत्थानं यत्र सा ताम्, अपि विश्रुतपलाशिवृताम् विगतं श्रुतं ज्ञानं येषां ते विश्रुतः ज्ञानहीनाः ये पलाशिनः आममांसभोजिनः राक्षसाः “रक्षोवृक्षौ पलाशिनौ” इति यादवः तैः वृतां परिवेष्टितां अशोकवन्यां तदाख्यवने आत्मां प्राप्तां हनूमतेति शेषः ।

अन्यत्र । पुनः कीदृशी वरेन्द्रीम् ? अपि पृथक्कच्छाः अनूपभूमयः यत्र सा विशालजलप्रायदेशा, अथवा पृथुकच्छेति बलभोनदीविशेषणम् पृथुकच्छा विशालतटा—“कच्छस्तु पार्श्वे गुह्याम्बरे तटे” इति यादवः, “कच्छः स्यादनूपे” इति विश्वः—बलभोनदी कृशतरा च या कालीनदी ताभ्यां कृतमुत्थानं उत्पत्तिः यत्र सा तां, यत्र वरेन्द्रां तन्नामयेयस्य नदीद्वयस्योत्पत्तिरासीत्, विश्रुतैः विख्यातैः पलाशिभिः वृक्षैः वृतां अशोकवनी अशोकवृक्षाणां काननं आत्मां प्राप्तामित्यर्थः ।

1 Metre defective in this reading.

2 HS ०त्थानम्

3 HS reads पलाशि० which seems to be a wrong reading.

V. 11. A (Sītā) who, moreover, became very thin and emaciated through fear of the huge hordes of the Kaccha country (of the south), and was able to raise herself only with the help of her female companion (Saramā)—(or on whom blackness was visibly growing up)—and who was found in the Aśoka grove, surrounded by the senseless Rākṣasas, (lit. eaters of raw flesh).

B. (Varendrī)—the country in which, moreover, there were large marshy lands and in which originated the rivers Balabhī and Kālī—the excessively weak stream,—and also which (country) was surrounded by many well-known trees and which contained Aśoka groves.

परमविरलकन्दावलिमयमविरलकलकण्ठकूजन्मुखम्^१ ।

^२पृथुलकुचश्रीफलकम्पनसहितं लोलमञ्जुलवलीकम्^३ ॥१२

परमेति । पुनः किम्भूतां सीताम् ? एवम्भूतं “रामं सदा दधती” इत्युत्तरेण सम्बन्धः । परं परम-पुरुषं अविरलकन्दावलिमयं अविरला निविडा या कन्दावलिः जलधरश्रेणी—“कन्दः कं ददातीति वारिदः” इति वैज्ञयन्ती—तन्मयं निविडजलधरश्यामलमित्यर्थः, अविरलं कलेन कण्ठेन मधुरकण्ठस्वरेणेत्यर्थः कूजत् किमपि जलवत् मुखं यस्य तम्, लोलमञ्जुलवलीकम् लोला तरला लवण्यमयीत्यर्थः मञ्जुला मनोज्ञा वली मध्यगरेखा यस्य तम् “वलिर्मध्यगरेखा” इति वैज्ञयन्ती, पृथुलकुचावेव श्रीफले विपुलस्तनावेव बिल्वफले तत्कम्पनसहितं यथा स्यात् तथा ध्यायन्तीम् इत्यनेन सम्बन्धः ।

अन्यत्र । पुनः किम्भूतां वरेन्द्रीम् ? एवम्भूतं “सदारामं दधती” इत्यनेन सम्बन्धः । परं श्रेष्ठं अविरला घना कन्दावलीः शूरणावलिः—“अशौघः सूरणः कन्दः” इति हेमचन्द्रः—तन्मयं तद्बहुलं, कलकण्ठाः कोकिलाः तैः अविरलं यथा तथा कूजत् परमृत्तध्वनिमुखरं इत्यर्थः मुखं प्रवेशद्वारं यस्य तथाभूतमारामं, पृथूनां बहूनां लकुचानां श्रीफलानां बिल्वानां च कम्पनेन सहितं, अथवा पृथूनि लकुचानि श्रीफलानि च यत्र तादृशं, पनसहितं चेति पदच्छेदः पनसस्य कण्ठकिफलस्य अनुकूलं “पनसः कण्ठकिफले कण्ठकेः—” इति मेदिनी, “लकुचो लिकुचो ङहुः” इत्यमरः—लोलास्तथा मञ्जवो मनोज्ञाः लवण्यो यत्र तादृशम् ।

- V. 12. A. (Sītā who was meditating on Rāma),—the most pre-eminent person, as (if) made up of the dense rows of cloud, whose mouth was ceaselessly musical on account of sweet (sound of his) throat and who had (his belly marked with) beautiful waving folds of skin;—the meditation on her Lord being accompanied by a tremor in her Bilva-like breasts.
- B. (Varendrī possessing an excellent garden) with closely planted edible *Kanda* roots, the entrance of which was resonant with the ceaseless warblings of the cuckoos, which was shaking with its large *Likucha* and *Srīphala* trees, and which had its delicious *Lavalis*, moving to and fro.

¹प्रवलद्विक्रमकन्दलशोभाधरमोक्षणामृतौघमुचम् ।
 तरलभ्रमरकमुरु²गन्धवहानिललहरी³नीलम् ॥
 किञ्च बहुनागरङ्गजितवन्तं⁴ वासवोद्यानम् ॥१३॥

प्रवलदिति । पुनः किम्भूतं रामम् ? प्रवलद्विक्रमकं प्रवलन् प्रवर्द्धमानो विक्रमो यस्य तथाभूतम्, दलशोभाधरं दलस्य पत्रस्य शोभेव शोभा यस्य तादृश अधरः यस्य तथाभूतं रामं “अधरः किशलयराग” तत्स्थेत्यर्थः । ईक्षणामृतौघमुचं ईक्षणाभ्यां चक्षुर्भ्यां अमृतौघं अमृतप्रवाहं जलप्रवाहं वा मुञ्चन्तं तरलभ्रमरकं तरलाः चञ्चला भ्रमरकाः ललाटे चूर्णकुन्तला यस्य तं “अलकाश्चूर्णकुन्तलाः ते ललाटे भ्रमरकाः” इत्यमरः, उरुगन्ध-वहानिललहरीलीनं उरुः गन्धवहानिलः “स्याद्गन्धवहा नासायाम्” इति मेदिनी, तस्याः अनिलः श्वासानिलः तस्य लहरी प्रवाहः तत्र लीनं विरदात् दीर्घदीर्घं निश्चस्य स्थितम्, किञ्च बहुनागरङ्गं बहवो नागैः हस्तिभिः रङ्गाः क्रीडा युद्धानि यस्य तादृशं, वासवोद्यानं जितवन्तं सीतोद्वरणे वासवोद्यानं इन्द्रोद्यममपि जितवन्तं अतिशयितवन्तम् । उद्यानं उद्गततिरुह्यमः इत्यर्थः “उद्यानं संप्रदोदृत्योर्वनभेदे प्रयोजने” इति वैजयन्ती ।

अन्यत्र । प्रवलद्विक्रमकं प्रवलतां सदा चलतां वीनां पक्षिणां क्रमः पादविक्षेपः यत्र तादृशम् दल-शोभाधरं दलानां पत्राणां या शोभा तां धरति यस्तम् अथवा ¹प्रवलद्विक्रमकन्दलशोभाधरम् इत्येकं पदम्,

¹ Metre somewhat defective. The first two lines seem to have formed an Āryā (आर्या)

² MS ०मुरगन्ध०

³ MS ०लहरी०

⁴ MS reads something like ०वराण^१

प्रवलन् विक्रमो येषां ते तादृशाः कन्दला कन्दरा वा मृगभेदास्तेः शोभाधरं शोभितमित्यर्थः । कन्दरस्तृषजानुकः इति वैजयन्ती—R.G.B.

प्रवलन् सदा चलन् विः विहगो यत्र तथाभूतश्च क्रमकन्दलशोभाधरश्च क्रमेण परिपाट्या यथोचितसन्निवेशेन या कन्दलानां भूमिकदलीनां शोभा तां धरति यस्तम् 'क्रमः परिपाट्यां यथोचितसन्निवेशे' इति मेदिनी, तरलभ्रमरकं तरलाश्चञ्चला भ्रमरा मधुलिङ्गो यत्र तादृशम्, उरुगन्धवद्भानिललक्ष्मीलीनं उरुं बहुधाविस्तीर्णं गन्धं वहति योऽनिलस्तस्य लक्ष्म्यां हिल्लोलेन लीनं आश्लिष्टम्, किञ्च बहुनागरङ्ग^१ बहवो नागरङ्गा नारङ्गाख्या द्रुमभेदा जम्बुकभेदा वा यत्र तादृशं वासवोद्यानं वासवस्य इन्द्रस्य उद्यानं नन्दनमपि जितवन्तं अतिशयितवन्तं शोभया समृद्धा च ।

- V. 13. A. (Rāma) as one growing in strength and (exquisitely beautiful) with his lips sharing the glow of new shoots of leaves, with his eyes pouring out, as it were, a shower of nectar (or water), with his curly hair playing on his forehead, and who was resting on the waves of his deep sighs—and further as one who, with the (strength) of fighting many an elephant, surpassed Indra in energetic action.
- B. (The garden) bearing grandeur of foliage, with birds moving about in its midst, raining showers of nectar on the eyes (of beholders), which was elung to by the waves of wind carrying fragrance spread out in all directions, in which there were (hovering) bees that were restless, which contained many a Nāgaratiga tree, and which (as such) excelled even Indra's garden (Nandana).

व्यभिचारिभिरालस्यग्लानिश्रमदीनताविषादयुतैः ।

उन्मादमोहचिन्तोत्सुकतानिर्व्वेदनादिभिर्भावैः ॥१४॥

अघसंसूचकचेतोबुद्धिव्यहारविग्रहारम्भैः ।

विपुलकसात्त्विकभावैरुपपादित^२संप्रयोगञ्च ॥१५॥

व्यभिचारिभिरिति । आलस्यं जाड्यं, ग्लानिः निष्प्राणता, श्रमः क्लमः, दीनता दैन्यं, विषादः अवसादः, एभिर्युतैः समन्वितैः, उन्मादश्चित्तवैकुण्ठ्यं, मोहो मूढता, चिन्ता ध्यानं, उत्सुकता औत्सुक्यं, कालाक्षमत्वं वा, निर्व्वेदनं स्वावमाननं तद्दिग्भिः व्यभिचारिभिः भावैः व्यभिचारिसंज्ञकैर्दशरूपकादिषु निर्णीतैर्भावैः उपपादित-सम्प्रयोगं राममित्युत्तरेण सम्बन्धः ।

१ बहवो नागरा यत्र तादृशं वासवोद्यानं गञ्जितवन्तं निन्दितवन्तं—R.C.M.

२ MS ०रूपपदि०

अघसंसूचका व्यसनविज्ञापकाश्चेतसो बुद्धेः व्याहारस्य वाचः विग्रहस्य शरीरस्य च आरम्भाः क्रिया यत्र तादृशैः, यत्र सर्व्वे व्यापाराः कायिका वाचिकाश्च व्यसनमेव संसूचयन्त आसन् इत्यर्थः, “अहोदुःख-व्यसनेष्वघम्” इत्यमरः, विपुलकासात्त्विकभावैः विशिष्टाः पुलका रोमाश्चा येषु तादृशैः सात्त्विकभावैरिति सत्त्वेन निवृत्ताः सात्त्विकास्त एव भावाः तैः उपपादितः तद्रूपचित्ततया उपस्थापितः सम्प्रयोगो रतं येन तादृशं प्रियं राममित्युत्तरेणान्वयः । “सम्प्रयोगो रतेऽन्वये” इति वैजयन्ती ।

अन्यत्र । व्यभिचारिभिः व्यभिचारशीलैः विटादिभिः तथा आलस्यालानिश्रमदीनताविषादयुतैः आलस्यादियुक्तैः जडैः श्रान्तैरार्तैः विषादिभिश्च जनैरित्यर्थः तथा उन्मादमोहचिन्तोत्सुकतानिर्व्वेदनादिभिः भावैः उन्मादादीन् चित्तविकारान् अदन्ति नाशयन्ति तत्त्वपरिचिन्तनेन ये तादृशैर्भावैः दुर्धैः—अथवा उन्मादादीन् चित्तविकारान् नाशयद्भिः अतिमनोज्ञैरित्यर्थः भावैः पदार्थैः उपपादितसम्प्रयोगं जनितसम्बन्धं तथा अघसंसूचक-चेतोबुद्धिव्याहारविग्रहारम्भैः अघसंसूचकाः पापहिंसकाश्चेतोबुद्ध्यादीनां आरम्भाः येषां ते तथाभूतैः विपुलकाः महान्तः सात्त्विकाः सत्त्वगुणजाता भावा आशया येषां तैः सत्पुरुषैश्च उपपादितसम्प्रयोगश्च प्रापितसमागमश्च आराममित्युत्तरेण सम्बन्धः । अत्र पक्षे सम्प्रयोगः अन्वयः ।

V. 14-15. A. (Rāma) with whom her union (in spirit) was established—by the “accessory” sentiments surging within her, associated with which were sloth, sickness of heart, fatigue, despondency and sadness, and which started with (apparent) insanity, insensibility, reflection, anxiety and self-disparagement, as well as by the external manifestations, in which was (evident) the great thrill of joy (all over the body) and among which were the actions of mind, intellect, body and speech—all of them expressing great distress.

B. (The garden) where mutual intercourse was carried on (by all sorts of people, such as) the gay voluptuaries, by those people who had their sloth, sickness of heart, fatigue, dispondency and sadness, and by wise men, who destroyed (all such afflictions as) insanity, insensibility, reflection, anxiety and depression of spirits, as well as by persons endowed with good virtues whose (every) action by mind, thought, words and body struck out sins.

निदधानं मनसि प्रियममृतादिभिरर्घितं सदारामम् ।

करुणमहितमगन्धं^१प्रियालयावद्धजीवनं दधतीम् ॥१६॥

१ MS ०द्याया, HS ०द्याया

निदधानमिति । अमृतादिभिरर्धितं अमृतं अदन्ति अश्नन्ति ये ते-अमृतादिभिरर्धितो देवास्तैः अर्धितं कर्णं इष्टविरहान् शोच्यं अगन्धं निरामोदं “गन्धो गन्धक आमोदे लेशे सम्बन्धगर्वयोः” इति विश्वः—अर्धितं वैरिभूतं भारभूतमिति यावत् प्रियालयावद्जीवनं प्रियालये प्रियास्थाने आवद्धं जीवनं निदधानं धारयन्तं प्रियं नाथं रामं सदा मनसि दधती अनुक्षणं ध्यायन्तीम्—इष्टतमामिति पूर्व्वेण सम्बन्धः ।

अन्यत्र । मनसि प्रियं निदधानं दर्शकानां चेतसि आनन्दं जनयन्तं अमृतादिभिः सुखादुद्रव्यादिभिः आमलक्रीप्रभृतिभिर्वा अर्धितं मूल्यवन्तं, “अमृतं.....स्त्री तु गुलूच्यां सयमिक्षयोः आमलक्यां हरीतक्यां त्रिपु तु स्वादुनित्ययोः” इति यादवः—कर्मणमर्धितं कर्णैर्वृक्षभेदैः मर्धितं अर्धितं प्रियालयावद्जीवनं प्रियालया द्राक्षालतया वद्धं वेष्टितं जीवनं जलं यत्रेदृशं अगन्धं गन्धरहितं सजानीयताशून्यमिति यावत् सदारामं सन्तं आरामं उपवनं दधती धारयन्तीमिति भुवं वरेन्द्रीमिति पूर्व्वेणान्वयः ।

V. 16. A. (Sītā) bearing in her mind her beloved Lord Rāma, who was adored by gods and who was sustaining his life which was fixed upon the place of his beloved (Sītā) and which was (considered) an evil, it being joyless and quite pitiable.

B. (Varendrī) containing the excellent garden, which did good to the heart (of the spectators), which was highly valued on account of the presence of sweet things (or Āmalakī trees etc.) it contained, which was adorned by Karuṇa trees, the water in which was enclosed by the Priyālā plants and which was unique of its kind.

बहुधान्यराजसंहतिसंभावितकाम्यरूपया लक्ष्म्या ।

सदृशशास्तरितया प्रस्फुरदिच्वाकुशेखराभरणम् ॥१७॥

बहुधान्येति । पुनः किमभूतां सीताम् ? बहुधा बहुप्रकारेण अन्यराजसंहत्या अपरनृपसङ्घेन स्वयंभ्वरसभागतेनेति भावः संभावितं बहुमतं काम्यं कमनीयं रूपं स्वरूपं यस्याः एवम्भूतया तथा सदृशशास्तरितया सदृशेन कौलोन्नेन आस्तरितया संवर्द्धितया लक्ष्म्या श्रिया प्रस्फुरत् देदीप्यमानं इक्ष्वाकुवंशस्य शेखराभरणं श्रेष्ठाभरणभूतम् । सर्वथा इक्ष्वाकुवंश-लक्ष्मभूता सा आसीदित्यर्थः ।

अन्यत्र । किम्भूतां वरेन्त्रीम् ? बहूनां बहुविधानां धान्यराजानां धान्यश्रेष्ठानां संहत्यां राशौ सम्भावितं उत्प्रेक्षितं कास्त्वं रूपं यस्याः एवम्भूतया तथा सदृशास्तारित्या सदृशैः उत्तमवेणुभिः आस्तारितया प्रसारितया लक्ष्म्या प्रस्फुरदिक्षा - इदमपि लक्ष्मीविशेषणम्—प्रस्फुरन्तः इक्ष्वो यस्यास्तया दीप्तिमदिक्षुदृक्षालिन्या लक्ष्म्या कुशेखराभरणम्^१ पृथ्वीललामभूतां वरेन्त्रीम् । तत्र जाता इक्ष्वविशेषाः पौण्ड्रकनाम्ना प्रख्याताः ।

- V. 17. A. (Sita) who was regarded as the most shining crest-jewel of the line of Ikṣvāku on account of her grace, the fascinating charm of which was hailed or esteemed in numerous ways by the host of other kings (assembled in her *svayamvara* meeting) and which was further augmented by her high lineage.
- B. (Varendri) which was (esteemed as) the sparkling crest-jewel of the earth because of (the presence of) Lakṣmi (Beauty) whose lovely form was beheld in the paddy plants of various kinds, which was further expanded by the fine bamboo clumps, and which had (as additional charm) the sugarcane plants that were flourishing excellently there.

प्रवलजलजान्नमसमुद्भवधनलाभाम[१]पन्नोर्व्वीम्^२ ।

धात्रीमपि प्रियङ्गोरतनु सदेलोद्भवक्षेत्राम् ॥१८॥

प्रवलेति । सीतां पुनः किम्भूताम् ? प्रवलजलजस्य प्रवलस्य बलामुरस्य जेतुरिन्द्रस्यति यावत्, जो जेतुरि इति, आक्रमो यज्ञस्तरमात् समुद्भवो यस्य स तादृशो धनलाभश्चूडामणिलाभ इत्यर्थो यस्यास्ताम् 'मणिरत्नमिदं दत्तं वैदेह्यः श्वगुरेण मे । वयूकाले यथावद्धमधिकं मूर्द्धि शोभते । अयं हि जलसम्भूतो मणिः प्रवरपूजितः । यज्ञे परमगुप्तेन दत्तः शक्रेण धीमता ॥' इति रामायणे (सु० का० ६५ । ४-५) आपन्नोर्व्वीम् आपन्ना प्राप्ता उर्व्वीम् भूयतितामित्यर्थः "प्राप्तापन्ने च द्वितीयया" इति समासः—अपि च सदा अतनु महत् गोः प्रियं पृथिव्या हितं धात्रीं जनयित्रीं रक्षोवंशध्वंसनिदानत्वेनेत्याशयः, इलोद्भवक्षेत्राम् इला धरा एव उद्भवक्षेत्रं यस्यास्तां, इलोद्भव क्षेत्रं देहो यस्यास्तामिति वा समासवाक्यम् ।

अन्यत्र । वरेन्त्रीं पुनः किम्भूताम् ? प्रवल्लो यो बलजे युद्धे आक्रमः आक्रमणं तरमात् समुद्भवो यस्य स तादृक् धनलाभो यस्यास्ताम्, अथवा प्रवल्लानां सतेजसां बलजानां शरयानां धान्यादीनामाक्रमो व्याप्तिस्तनः

१ प्रस्फुरन्त्यः इक्ष्वाकवः कटुतुम्भ एव शेखराभरणं शिरोभूषणं यस्याः तादृशीम्—V. G. B. in the case of the reading ०भरणाम्

समुद्भवो यस्य तथाभूतो धनलाभो धनागमो यस्यां सा ताम् “बलजं गोपुरे क्षेत्रे शस्यमादरयोरपि” इति मेदिनी, “बलजो धान्यराशिः स्यात्” इति च वैजयन्ती । अपि च प्रियङ्गोः श्यामालतायाः धात्रीम् प्रसवित्रीम् अतनुसदेलोद्भवक्षेत्राम् अतनु विपुलं सत् उत्तमम् एलानां एलालतानां उद्भवक्षेत्रमुत्पत्तिक्षेत्रं यस्यां सा तां आपन्नोर्व्वीम् आपन्ना आपत्प्राप्ता “आपन्न आपत्प्राप्तः स्यात्” इत्यमरः, उर्व्वी भूमिः तां वरेन्द्रीम् ।

V. 18. A. (*Sitā*) the acquisition of whose precious property (*Cūḍāmaṇi*) came from the sacrifice of (*Indra*) the mighty conqueror of the demon named Bala—who lay down on the earth, who was destined always to accomplish the greatest good of the earth, and who owed her birth (directly) to mother Earth.

B. (*Varendrī*) which owed the acquirement of its wealth to vigorous campaigns by its army (or to the extension of its granaries of corns), which produced *priyangu* erecpeers in abundance and had vast fields for growing fine *elā* (cardamom) plants, which was (at last) an afflicted land.

फलरसामित'सुधाशनपूगोद्यानप्रसाधनैकदिशम् ।

फलिताञ्च नारिकेलावासिन्येषेति जगति सार्द्रमुखाम् ॥१६॥

फलेति । सीतां पुनः किम्भूताम् ? ‘न अरिकेलावासिनी एषा जगति’ इति न एषा सीता अरिकाणां क्षुद्राणीनां रक्षसां इलां भुवमावस्थति चिरकालं शत्रुभूमिवासिनी सा भवितुं नार्हतीति जगति सार्द्रमुखां सार्द्रं अश्रुहिन्नं मुखं यस्यास्तामपीत्यूह्यम् फलेन सफलतया रसायां अमितं पृथिव्यामतुलितं सुधाशनपूगस्य अमृतभोजिदेववृन्दस्य यत् उद्यानं उद्यमः प्रयोजनं वा तत्प्रसाधनस्य तत्सिद्धेः एकैव दिक् उपायभूता या ताम् “प्रयोजने निःसरणे स्यादुद्यानं वनान्तरे” इति शाश्वते—अतएव फलिताञ्च जातफलां च कृतार्थां चेत्यर्थः ।

अन्यत्र । वरेन्द्री पुनः किम्भूताम् ? फलेन शस्येन रसेन जलेन च अमिताः अपरिमिताः सुधानां स्नुहीनां अशनानां जीवकानां पूगानां गुवाकानां यानि उद्यानानि उपवनानि तान्येव प्रसाधनं अलङ्करणं यासां तादृश एका मुख्या दिशो भूभागा यस्याः सा ताम् फलिताञ्च सुफलाञ्च—जगति नारिकेलावासिन्येषेति नारिकेलानां वासस्थली एषा भूरिति हेतोः सार्द्रमुखाम् आर्द्रमुखः सरसमुखैर्जनैः सह वर्त्तमाना या ताम् । नारिकेलाम्बुपानात् सदा सरसमुखा हि तत्रत्या जना आसन् इत्याशयः ।

- V. 19. A. (*Sitā*) who was the only instrument for the fulfilment of the task of the host of of gods which was unequalled on earth in the point of its fruitfulness, and who destined not to remain (ever) in the country of the meanest enemies, (therefore) attained fruitfulness though she was in this world with her face wet with tears.
- B. (*Varendrī*) which had all its important regions filled up with crops and water and had, as their ornaments, the groves of *Sudhā* or the milk—hedge plants and *Aśana* trees, and areca-nut-trees—and in which the people were (always) with juicy mouth, as this was the congenial soil for cocoanut trees in the world.

पृथुसुमनःपरनागापरकेसर'मालभारिणीन्दधतीम् ।
प्रबलमधुपारिजातलवङ्गमितामोदसंपत्तिम् ॥२०॥

पृथ्विति । पुनः किम्भूतां सीताम् ? पृथूनां सुमनसां मालतीनां तथा परनागानां श्रेष्ठनागकेसराणानां तथा अपरकेसराणाञ्च नास्ति परो येभ्यस्तेषां केसराणां वकुलानाञ्च मालभारिणीं मालाधारिणीं “इष्टकेषीकामालानां चिततूलभारिणु” इति मालाशब्दस्य ह्रस्वत्वम्—प्रबलस्य मधुपस्य मधुपायिनः मधुमत्तस्येत्यर्थः अरिजातस्य शत्रुसङ्घस्य लवं छेदं दधती जनयन्ती, सीताहेतोः राक्षसध्वंसो जात इत्यर्थः, गमिता लोके प्रापिता आमोदसम्पत्तिः हर्षातिशयो यया तादृशी सीता तामिति पूर्व्वेण सम्बन्धः ।

अन्यत्र । वरेन्द्री पुनः किम्भूताम् ? पृथक् सुमनसो मालत्यो यत्र तादृशमिति पृथुसुमनः “सुमनाः पुष्पमालत्योः स्त्रियां ना धीरदेवयोः” इति मेदिनी, तथा परनागाञ्च पराः श्रेष्ठाः नागाः नागकेसरा यत्र तादृशां तथा अपरकेसराञ्च नास्ति परः उत्तमो येभ्यस्तादृशाः केसरा वकुला यत्र तादृशञ्च मालं उन्नतभूतलं विभर्ति धारयति या ताम्, प्रकृष्टाणि बलानि पल्लवानि येषां तैः किसलयवहुलैः मधुभिः अशोकैः पारिजातैस्तदाढ्यपुष्पैः लवङ्गैश्च मितां क्षिप्तां विस्तीर्णामित्यर्थः आमोदसम्पत्तिं सौरभसम्पदं दधती वरेन्द्रीमित्यन्वयः ।

- V. 20. A. (*Sitā*) who was wearing garlands of large *Mālatī*, fine *Nāgakesara* and excellent *Vakula* flowers, by whom was caused to all in this world the greatest of rejoicings, and who caused the destruction of the enemies (*Rakṣasas*) who were given to much drinking.
- B. (*Varendrī*) which had elevated lands bearing excellent flowers, namely, large *Mālatī*, fine *Nāgakesara* and the finest *Kesara* (i.e., *Vakula*)—and which was presenting excellent fragrance diffused by *Madhu* (*Aśoka*), and *Pārijāta* (trees) and *Lavaṅga* (creepers) with their fine foliage.

करकमलापाटलमसिसुराभतया केसर^१ नददध्रमरम् ।

दधती मधुराणां वाचाभेयानां यथाक्रमाद्रं खाम् ॥२१॥

करकमलेति । अतिपुरभितया नदन्तो गुञ्जन्तो ध्रमरा यत्र तादृशं करकमलवत् आपटलं मिजकर-
पञ्चदत्तं ईषच्छ्रुत्तरक्तं “श्वेतरक्तन्तु पाटलः” इति हेमचन्द्रः । केसरं केसरपुष्पं दधतीम् स्वकरकमले धारयन्ती-
मित्यर्थः । तथा यथाक्रमात् परिपाट्यात् वाचा अमेयानां अपरिच्छेद्यानां मधुराणां लावण्यमयानामङ्गकानामिति
शेषः रेखां चिरद्विरहात् रेखामात्रं अल्पमात्रमित्यर्थः—“रेखा स्यादल्पके भोगो ह्येख्यो रपीति विश्वे—दधतीं
सीतामिति सम्बन्धः ।

अन्यत्र । अत्र पक्षे केसरं तन्नामकं दृक्षं इति पुंसि प्रयोगः । तस्य तु विशेषणद्वयस्य च अर्थः प्रायशः
समानः । वाचा अमेयानां अगण्यानां मधुराणां आप्रवृक्षभेदानां यथाक्रमात् पौर्वापर्यात् रेखां राज्ञीं दधतीं
वरेन्द्रीमिति सम्बन्धः । रेखा लेखा रलयोरभेदान् “लेखा लिपिराजिकयोरपि—इति मेदिनी ।

V. 21. A. (Sita) who was carrying (in her hand) a *Kesara* flower, with bees hovering (near)
on account of its very sweet fragrance, which was reddish-white as (her own)
lotus-like palm, and who was retaining only a streak of her (former) lovely
features which, one can not set a limit to by words for their symmetry.

B. (Varendrī) which had *Kesara* trees, near which bees hovered on account of their
very sweet fragrance and which were reddish-white like lotus-like palms (?) and
which also possessed a cluster with a nice symmetry of *Madhuka* trees which could
not be counted by words.

दरदलितकनककेतककान्तिमप्यशेषकुसुमहिताम् ।

अरविन्देन्दीवरमयसलिलसुरभिशीतलश्वसनाम् ॥२२॥

दरदलितेति । पुनः कीदृशीं सीताम् ? दरेण भयेन दलिता बाधिता भयातिशयात् अन्यथाभूता
इत्यर्थः कनककेतकानां हैमकेतकानां कान्तिरिव कान्तिर्यस्यास्तामपि अशेषकौ समप्रपृथिव्यां सुमहितां
सुपूजिताम् । अरविन्देन्दीवरमयं पद्मबहुलं यत्सलिलं तदिव सुरभि सुगन्धि शीतलश्च श्वसनं निश्वासितं
यस्यास्ताम् पद्मिनीजातीयामित्यर्थः ।

अन्यत्र । कीदृशीं वरेन्द्रीम् ? दरदलिता ईषदुद्रिजा कनककेतकानां तदाख्यापुष्पाणां कान्तिर्यस्यां तामपि अशेषेभ्यः कुसुमेभ्यो हिता^१ अनुकूलां भूमिं अरविन्देन्द्रीवरपयेन सलिलेन सुरभिः सुगन्धः शीतलश्च श्रसतो मारुतो यत्र तादृशीम् वरेन्द्रीमिति सम्बन्धः । “कनकं हेन्नि पूंसि स्यात् किंशुके नागकेशरे, धुस्तूरे काञ्चनारे च काशीये चम्पकेऽपि च” इति मेदिनी । “असः आसे श्वनः पवने मदगद्गमे” इति हेमचन्द्रः ।

- V. 22. A. (Sitā) whose beauty resembling that of golden ketaka was terror-stricken—who was intensely adored all over the world—and whose breath was as cool and fragrant as the water abounding in lotuses, red and blue.
- B. (Varendri)—whose beauty was enhanced by slightly opened Kanaka (i.e. Dhūstura or Champaka) and Ketaka flowers, which was the land favourable to the growth of flowers of endless varieties and where blew a breeze which was cool and fragrant, because of the presence of water with plenty of lotuses, red and blue.

अपि धवलधामलेखालक्ष्मीभाराभिरामपुरलीलाम् ।

निरुपरिकनककलशमेलकारपीवरपयोधराभोगाम् ॥२३॥

अपीति । अपि च धवलधामलश्चन्द्रस्य लेखायां रेखायां यो लक्ष्मीभारः शोभातिशयस्तद्भिरामा रमणीया पुरस्य शरीरस्य लीला दीप्तिर्यस्याः सा तां, तथा निरुपरि अत्युच्चौ कनककलशाविव स्वर्गकुम्भाविव मेलकारौ संयोगभाजौ पीवरौ स्फीतौ पयोधराभोगौ स्तनाभोगौ यस्याः सा ताम्, आभोगः पूर्णता ।

अन्यत्र । अपि च धवलधाम्नां चूर्णधवलप्रासादानां या लेखा श्रेणी तस्या लक्ष्मीभारेण शोभा-समृद्ध्या अभिरामा कमनीया पुराणां नगरीनां लीला कान्तिः यस्यां सा ताम् ; अभिरामाख्यं पुरमिति वार्थः—तत्र पक्षे धवलो धामलेखानां लक्ष्मीभारो यस्यां सा तादृशी अभिरामपुरलीला यत्र सा ताम् इति समासवाक्यम्—निरुपरि अत्युपरि कनककलशमेलकस्य हर्म्यवृद्धस्थस्वर्णकलशसमूहस्य आरे प्रान्तभागे पीवराणां पयोधराणां विशालानां मेघानां आभोगो वित्तारो यस्यां सा तां वरेन्द्रीमिति सम्बन्धः ।

1 “अशेषाणि कुसुमानि हितानि धृतानि यथा तां हितशेषकुसुमानित्यर्थः । अग्न्याहितादिशब्दवत् प्रयोगः साधुः ।”

R.G.B. (i.e. which possessed flowers of many varieties)

2 MS ०कनकनक० II ३ ०कलस०

- V. 23. A. (Sitā) the grace of whose person possessed the exquisite charms of the moon's digit, and the breadth of whose breasts, high, plump and closely set, would suggest simile with a pair of golden pitchers joined together.
- B. (Varendri) the beauty of the cities of which was charming on account of the excessive grace (of symmetry) in the rows of the white palaces, where the huge expanses of clouds stuck to the extremities of the groups of golden pitchers placed high (on the palace-tops).

सुकलापायितकुन्तलरुचिमाविललाटकान्तिमवनमदङ्गाम् ।

अधरितकर्णाटिक्षणलीला[] धृतमध्यदेशतनिमानमपि ॥२४॥

सुकलापेति । सीतां पुनः किम्भूताम् ? सुकलापायिता वर्हिर्वर्हायिता कुन्तलरुचिः केशरुचिः यस्याः सा, तथाभूता चासौ मावि-ललाटकान्तिश्च मध्वन्द्रस्तस्य अविःकान्तिः “अविर्भूपुष्पवत्योः स्त्रीवायुप्राकारमास्सुना” इति वैजयन्ती, माविश्चन्द्रकान्तिरिव ललाटकान्तिर्यस्यास्ताम्, अवनमन्ति अङ्गानि यस्यास्तां स्तनभरन-मिताङ्गीमित्यर्थः, अधरितकर्णाटिक्षणलीला अधरिता विषादात् विनयाद्वा नमिता कर्णाटयोः कर्णौ अटनो ये तयोः आकर्णपसारिणोः ईक्षणयोर्लीला चक्षुषोर्विलासो यस्यास्तां, धृतो मध्यदेशस्य मध्यभागस्य कट्या इत्यर्थः तनिमा तनुता यया तां तनुमध्यामित्यर्थः । अपि समुच्चये ।

अन्यत्र । पुनः कीदृशी वरेन्द्रीम् ? सुकलाभिः उत्तमशिल्पैः सम्यग्वित्तवृद्धिभिर्वा अपायिता अपगमिता नाशितेत्यर्थः कुन्तलरुचिः कुन्तलदेशस्य रुचि यया तां, आविललाटकान्ति आविला मलिना लाटदेशस्य कान्तिर्यस्यास्तां, अवनमन् वशतामापन्नः अङ्गदेशो यस्यास्तां, अधरितकर्णाटिक्षणलीला अधरिता न्यक्कृता कर्णाटदेशस्य ईक्षणलीला दृष्टिभङ्गी लोलदृष्टिपात इत्यर्थः यया तां, धृतमध्यदेशतनिमानमपि धृतो मध्यदेशस्य तनिमा कृशता यया तादृशीमपि वरेन्द्रीमिति पूर्वेष्वान्वयः ।

- V. 24. A. (Sitā) whose hair resembled fine peacock's tail, the luster of whose forehead resembled the brilliance of the moon, whose figure (lit. limbs) appeared drooping down, who had thinness in waist and the grace in the pair of whose eyes, reaching right upto the ears, turned downward.
- B. (Varendri)—which, by its beautiful art, eclipsed the fame of the country of Kuntala, by which the splendour of Lāta was bedimmed, before which Aṅga was bowing low, by which the artful glances of Karnaṭa were turned down, and by which the thinness or slenderness of Madhya-deśa was maintained.

सद्रुचिरोमावलिमहितामव्यस्ता बलीर्द्धतीम् ।
दोषं विसंधाना[] वहलतरारोहपरिणाहाम् ॥२५॥

सद्रुचिरेति । पुनः क्रीदशीं सीताम् ? सद्रुचिभिः शोभनाभिः रोमावलिभिः लोमपंक्तिभिः महितां राजितां अव्यस्ता अविभक्ता बलीः उदरत्वक्तरङ्गान् दधतीं धारयन्तीम् विसं दोषं मृणालरूपं बाहुं दधानां धारयन्तीम्, वहलतरारो विपुलतर आरोहस्य श्रोण्याः परिणाहो विशालता यस्याः सा तां सीतामिति पूर्वान्वयः “श्रोण्यां चारोहः” “परिणाहो विशालता” इति च यादवः ।

अन्यत्र । सद्रुचिरैः अतीवमनोज्ञैः उमावलिभिः उमादेव्याः अर्चनतूर्यैः अर्चनभिर्वा महितां बद्धोत्सवां “देवतार्चनतूर्यं तु धूमलोऽस्त्री बलिः” इति वैजयन्ती, “महस्तूत्सवतेजसोः” इत्यमरः, “महः सञ्जातः अस्या” इति महिता, अतएव अव्यस्ता^१ बलीर्द्धतीम् अव्यस्ता समस्ताः अखण्डिता इति यावत् आवलीः राजवंशान् दधतीं धारयन्तीं देवीप्रसादादित्याशयः दोषं विसन्धानां दोषं दूषणं विसन्धानां विघटयन्तीं संशोधयन्तीम्, वहलतरः अतिविपुलः आरोहः उच्छ्रायः तथा परिणाहो विशालता आयाम इतियावत् यस्यास्ताम् ।

- V. 25. A. (Sītā) who shone with her good and bright line of hair, who possessed folds of skin in her belly not separated from each other, who had her fore-arms as soft as the fibre of a lotus, and who possessed a (beautiful) expanse of well developed hips.
- B. (Varendrī)—which was full of festivities on account of the excellent worship of the goddess Umā. which was bearing an ever-lasting royal dynasty (?), which was thoroughly purged of all evils, and which was a country having a great height and expanse.

पृथुतरपुष्करिणीप्रियगतिमतिकदप्रकाण्डजघनाञ्च^२ ।
पुण्य[]वदानाहतक्षणदेशाङ्कुवलयजितञ्च दृशा ॥२६॥

^१ अव्यस्ता घनसन्निविष्टा बलीः गृहदारुभेदान् दधतीं वरेन्द्रीमिति सम्बन्धः । “बलिर्दैत्यप्रभेदे च करवामरदण्डयोः उपहारे पुमान् स्त्री तु जरया श्लथचर्मणि । गृहदारुप्रभेदे च जठरावयवेऽपि च” इति मेदिनी ।—R.G.B.

^२ MS अञ्च च

पृथुतरेति । सीतां पुनः कीदृशीम् ? पुष्करमस्त्यस्या इति पुष्करिणी हस्तिनी “पुष्करं हस्ति-हस्ताग्रे” इति विश्वः, पृथुतरा विपुलकाया या पुष्करिणी तद्वत् प्रियगतिः, अथवा पुष्करिणीप्रियाहंसास्तेषां गतिरिव गतिर्यस्याः सा तां गजगामिनीं हंसगामिनीं वा, कं सुखं ददातीति कदं, “सुखशीर्षजलेषु कम्” इति विश्वः, अतिकदं अति-सुखदं प्रकाण्डं प्रशस्तं जयनं यस्याः सा ताम्, पुण्यं अवदानं आख्यानं यस्याः सा चासौ आहतक्षणे देशा आहतो जितः क्षणदाया रजन्या ईशः चन्द्रमा येन सा कान्त्या गौरवेण वा पराजितचन्द्रमाः तथाभूताश्च दृशा नयनशोभया कुवलयं नीलकमलं जितवतीश्च सीतामित्यन्वयः ।

अन्यत्र । पृथुतराः विशालतराः पुष्करिण्य एव दीर्घिका एव प्रिया गतयः अवलम्बानि यत्र तादृशीं अदेवमातृकामित्यर्थः, कं जलं ददतीति कदाः अतिकदाः प्राज्यवर्षिणः जाः वेगवन्तश्च घना मेघा यत्र तादृशीश्च, तस्यामदेवमातृकायां भूमौ देवैरपि प्रभूतं वर्षितमित्याशयः, पुण्यैः अवदानैः पराक्रमैः आहतानां आर्त्तानां क्षणदः उत्सवदायी ईशः यस्याः सा ताम्, दृशा कटाक्षेणैवेत्यर्थः कुवलयजितश्च भूवलयं भूमण्डलं जितवतीश्च वरेन्द्रीमिति पूर्वार्थान्वयः ।

- V. 26. A. (Sītā) who had the charming swan's gait (or the gait of a huge she-elephant), whose hips were broad and had a pleasing sight, who had a great and sated history and has eclipsed even the Lord of the night i.e. the moon (in glory or loveliness), and who excelled by her own eyes (the beauty of) the blue lotuses.
- B. (Varendrī) where there were large tanks, the favourite resorts of the people, where large and swiftly moving clouds gave abundant rain, where the king, by his righteous valour, granted joy (and relief) to the injured, and which country conquered by a mere glance the whole circle of the earth.

क्रूरकर'पीडितासाविति भर्तुर्मृदुकरग्रहात् कृपया ।

कृष्टोपचितां सपदि स्वलितप्रतिपक्षमारदहनशुचम् ॥ कुलकम् ॥२७॥

क्रूरेति । सीतां पुनः किम्भूताम् ? क्रूराणां नृशंसराक्षसानां करैः हस्तैः पीडिता असौ सीता इति हेतोः कृपया कहणया भर्तुः रामचन्द्रस्य मृदुकरग्रहात् कोमलकरालम्बनेन कृष्टोपचितां कृष्टां नीतां तथा उपचितां संवर्द्धिताश्च, अतएव सपदि तत्क्षणमेव स्वलिता विगलिता प्रतिपक्षस्य रावणस्य रिपोः मारदहनजनिता कामाग्निजनिता शुक् शोको यस्यास्तथाभूतां सीतामुरीचक्रे इति प्रथमश्लोकेनान्वयः ।

अन्यत्र । वरेन्द्री पुनः किम्भूताम् ? क्रूरैः निर्दयैरत्यधिकैरित्यर्थः करैः बलिभिः पीडिता उत्पीडिता असौ वरेन्द्रभूमिरिति हेतोः भर्तुः रामपालदेवस्य मृदुकरप्रहात् स्वल्पभागाभेयग्रहणात् कृष्टोपचितां आदौ कृष्टां पश्चात् उपचितां समृद्धशस्यां अतएव सपदि सद्य एव स्वलिता अपगता प्रतिपक्षाणां शत्रूणां कंवर्तानां मारस्य मारणस्य दाहस्य गृहादिदाहनस्य च शुक् शोको यस्यास्तादृशीं वरेन्द्रीमुरीचक्रे इति पूर्व्वेणान्वयः ।

V. 27. A. (Sitā) who, (roughly) handled as she was, by the wicked (Rakṣasas), was led out of compassion by the tender support of the hands of her Lord, and who, therefore, felt greatly honoured—and whose sorrow due to the enemy's fire of passion was removed at once.

B. (Varendrī)—which, oppressed as she had been with cruel taxation, was (treated) with tenderness on account of the king's adoption of mild taxation, and which country, being brought under cultivation, flourished, and whose affliction due to the (wholesale) massacre and arson caused by the enemies, was removed at once.

¹अभिजनजातैरपि साधुभिः सहसा लोकैः—

— — कृतबहुपदोपनतिम् ॥२८॥

अभिजनेति । अभिजनजातैरपि सत्कुलप्रसूतैरपि साधुभिः लोकैः सत्स्वभावैर्जनैश्च सहसा तत्क्षण एव कृता बह्व्यः पदयोः उपनतयः प्रणामा यस्याः सा ताम् । साधुभिः सत्कुलप्रसूतैश्च वन्दितचरणां सीतामिति पूर्व्वेणैवान्वयः समीचीनो भाति ।

अन्यत्र । अभिजनजातैः जन्मभूमिस्थैः तद्देशवासिभिरित्यर्थः “भवेदभिजनः ख्यातौ जन्मभूम्यां कुलध्वजे । कुलेऽपि च पुमान्” इति मेदिनी । साधुभिर्लोकैः सज्जनैरपि सहसा सद्य एव कृता बह्व्यः पदोपनतयः पदोन्नतयो यत्र तादृशी वरेन्द्री भुवं इति पूर्व्वेणान्वयः ।

¹ This is a remnant of an Āryā, which seems to have been included in the aforesaid *kulaku*, and the metre is not also ascertainable. Taken with *Sitā* and *Varendrī*, it gives much better sense than it would with *Rāmavati* and *Laṅkā* in the following *kulaku*.

V. 28. A. (Sītā) to whose feet the high-born and pious people at once made many obeisances.

B. (Varendri) where elevation to high positions was then and there obtained by the people of the native land, who were of good character.

अमरावतीसमानाने[क]वरेन्द्रीकृतातङ्काम् ।

सुमनोभिरभि'व्याप्ता['] निष्प्रत्यूहामृतेन^१ परिपूर्णैः ॥२६॥

अमरावतीति । इतः श्लोकचतुष्टयेन लङ्का-रामावतीनगर्थोर्वर्णनं क्रियते ।

रामः लङ्कां अमरावतीञ्च मेरुशिखरमिव अकुरुत इत्युत्तरेण सम्बन्धः । लङ्कां कीदृशीम् ? अमरावत्या इन्द्रपुर्यां समानां, तथा अनेकवरेन्द्रीकृता अनेके वराः श्रेष्ठा इन्द्रा ऐश्वर्यान्विता राजानो यत्र सा अनेकवरेन्द्रा नानेकवरेन्द्रा अनेकवरेन्द्रा कृतेति अभूततद्भावे च्चिः, तथा नास्ति तङ्कः कृच्छ्रजीवनं भयं वा यत्र तादृशीम् । निष्प्रत्यूहेन राक्षसवधात् निरस्तविघ्नेन अमृतेन देवान्नेन घृतेन वा परिपूर्णैः परितृप्तैः सुमनोभिः देवैः अभिव्याप्ताम् अभितो व्याप्ताम् ।

अन्यत्र । रामावतीं कीदृशीम् ? अमरावत्या समानां तथा अनेके वरेन्द्रां कृता अभ्यस्ता वरेन्द्रा वैशिष्ट्यभूता इत्यर्थः, आतङ्काः मुरजध्वनयो यस्यां ताम् “आतङ्को रोगसन्तापशङ्कासु मुरजध्वनौ” इति मेदिनी निष्प्रत्यूहां निरस्तविघ्नां ऋतेन सत्येन परिपूर्णैः अथवा निष्प्रत्यूहामृतेन निष्प्रत्यूहं प्रतिबन्धकवर्जितं यन् अमृतं याश्चां विनापि लब्धं दानं तेनैव तृप्तिमापन्नैः सुमनोभिः बुधैः अभिव्याप्ताम् अभितो व्याप्ताम् । “सुमनाः पुष्प-मालत्योः स्त्री देवबुधयोः पुमान्” इति यादवः, “अयाचितं स्यादमृतम्” इति हेमचन्द्रः ।

V. 29. A. He (Rāma) made Laṅkā appear like the peak of Meru—(Laṅkā) which equalled Amarāvati, which was made the abode of many persons of great affluence and in which place distress was unknown, and which was crowded by gods, who are gratified with the clarified butter offered (to them in sacrifices), unobstructed.

¹ MS has a redundant र after भि

² MS अमृतस्य This reading with पृष्टी may be defended by such uses as फलाणां तृप्तः under the rule “पृष्टी शेषे”—N.G.B.

- B. He (Rāmapāla) built the city of (Rāmāvatī) which rivalled Amarāvatī, which was resonant with the music of tabor of many varieties that was (specially) practised in Varendrī, which was peopled by learned men devoted to truth, and which was without any obstacles (or by learned men who were content with gifts, unsolicited and unobstructed).

पुण्यजनानां वसतिमसाधुव्यवहारसं कथाशून्याम् ।

सं कथाविपुलमानवाभयदामुदग्रदेवकुलजातां च^२ ॥३०॥

पुण्येति । पुनः कीदृशीं लङ्काम् ? पुण्यजनानां वसतिं राक्षसानां वसतिं तथापि असाधुव्यवहारस्य अनार्य्याचरणस्य संकथया शून्यां, अनार्य्यवसतौ तस्यां अनार्य्याचारस्य कथापि लुप्तासीत्, संकथया अन्योन्योक्त्या अन्योन्यसम्भाषणेनेत्यर्थः विपुलाः पुलकिता मानवा यत्र तादृशीं “पुलः स्यात् पुलके नापि पुलं तु विपुलेऽन्यवत्” इति विश्वः, “अन्योन्योक्तिः संलापसंकथे” इति हेमचन्द्रः । तथा अभयदाञ्च भयस्थानशून्याञ्चेत्यर्थः उदग्रं उदात्तं देवकुलजातं देवतासमूहो यत्र तथाभूताञ्च ।

अन्यत्र । कीदृशीं रामावतीम् ? पुण्यजनानां वसतिं सत्पुरुषाणां वासभूमिम् अतएव असाधवो व्यवहाराः ऋणादानादयः अप्रादश विवादाः तेषां संकथया संलापेनापि शून्यां संकथायां सम्यगितिहासे विपुला मग्नन्तो ये मानवासनैः इतिहासप्रसिद्धैः महापुरुषैर्महावीरैरित्यर्थः अभयदां दुष्टकंवर्त्तादिभ्योऽभयदायिनीं उदग्रं समुन्नतं देवकुलजातं देवमन्दिरसमूहो यत्र तथाभूताम् ।

V. 30. A. (Laṅkā) which was the dwelling place of Rākṣasas, but which was yet without any talk about impious conduct, in which place men felt enraptured with conversation held among themselves, (as it) granted protection to all, and which place counted among its residents the exalted class of gods.

B. (Rāmāvatī) which was the home of pious souls, having no talk about any unfair transaction or litigation, which city, through its great figures known in history, assured security to all, and which had a series of lofty temples of gods.

दधती['] रत्नानां पटल['] पृथुलंकामितां सुरेश्व[र]पुरीम् ।
रामावतीमतिशुभां स विभीषणशासनामृतस्नाताम् ॥३१॥

दधतीमिति । सः रामचन्द्रः इतां प्राप्तां लङ्कापुरीं तथाभूतामकरोदिति परवर्त्तिश्लोकेनान्वयः ।
लङ्का पुनः कीदृशीम् ? पृथु विशालं रत्नानां पटलं मणिमणिष्यजातं दधतीं धारयन्तीम् सुरेश्वरपुरी इन्द्रपुरी
तद्रूपां रामावतीं वरनारीमण्डितां अतिशुभां कल्याणमयीं विभीषणशासनामृतस्नातां विभीषणस्य शासनरूपेण
अमृतेन स्नाताम् ।

अन्यत्र । स रामपालः रामावतीं तदाख्यां राजधानीं अकरोत् किर्ममौ इति परवर्त्तिश्लोकेनान्वयः ।
रामावती पुनः कीदृशीम् ? पृथुलं विपुलं रत्नानां पटलं समृद्धं दधतीं तथा कामितां सदैवामभीष्टां अतिशुभां
सुरेश्वरपुरीं सुराणां देवानां तथा ईश्वराणां ऐश्वर्यशालितां पुरीं तथा दिग्गतां भीषणशासनं भीमशासन-
मित्यर्थः यतस्तां तथाभूतामतरु अमृतस्नातां अमृतसिक्तामिव तृप्तिमापन्नामित्यर्थः ।

V. 31. A. (Laṅkā)—which, attended to (by him), appeared as the veritable city of the
lord of gods as it contained abundant clusters of jewels, which, having among
its residents many charming young women, was so very auspicious, and which
was bathed as it were in the nectar of the benign government of Vibhīṣaṇa.

B. (Rāmaṇvatī) which was carrying an immense mass of gems and was liked by
all as the city of gods and wealthy residents, which was so very auspicious,
and which, after it had been rid of the frightful rule, was cleansed, as it were,
by an ambrosial bath.

अकुरुत महाद्रविणवेष्टितप्रतिष्ठाधिरोपितहरीशः ।

कनकमयधामलेखाधिकरणमपि मेरुशिखरमिव ॥३२॥ कु ॥

अकुरुतेति । महाद्रविणेन विपुलेन धनेन वेष्टितः तथा प्रतिष्ठां गौरवमधिरोपितः अतिशयेनारोपितः
हरीशः कपीश्वरः सुग्रीवो येन तादृशः स रामः लङ्का (इति पूर्वणान्वयः) कनकमयानां कनकनिर्मितानां धाम्नां
मन्दिराणां या लेखा राजित्तस्या अधिकरणं आधारं अपि च मेरुशिखरमिव हेमाद्रिकूटमिव अकुरुत ।

अन्यत्र । महाद्रविणेन महता पराक्रमेण वेष्टिता संयुक्ता या प्रतिष्ठा स्थानं पदं वा तत्र अधिरोपितः स्थापितः हरीशः हरिस्तन्नामक ईशो राजा प्रभुशक्तिसम्पन्नो जनो वा येन तादृशः, हरिरयं प्राक् भीमसुहृदासीत्, “पराक्रमे धने शुभ्रं द्रविणन्तु ग्रहेऽपिच” इति वैजयन्ती । तादृशः स रामः रामावती तथाभूता (इति पूर्ववर्णान्वयः), कनकमयधाम कनकमयाणां सुवर्णपूर्णानां धान्नां प्रासादानां लेखा श्रेणी तस्या अधिकरणं आधारभूतं अपि च मेरुशिखरमिव अकुरुत निर्म्ममौ । मेरुपक्षे धाम रश्मिः ।

- V. 32. A. And he (Rāma), by whom the monkey chief (Sugrīva) was surrounded with immense wealth and raised to a high dignity, made Laṅkā appear like the peak of the Meru (mountain) as it contained rows of houses made of gold.
- B. He (Rāmāpāla) after having established the chief Hari in a position of great influence, also built (Rāmāvatī) as a city of rows of palaces with plenty of gold therein, and, therefore, made it appear like the peak of the Meru.

अतः परमष्टश्लोकीकुलकम् (३३—४०), इति राजोपनिवेदित नानाविधरत्नरङ्गरभसैः आनन्दैकनिदाने..... मन्दिरे अरोचेतां देवौ” ३६, ४० इति प्रदानं वाक्यम् । यदुक्तं “राजोपनिवेदित नानाविधरत्नरङ्गरभसैरिति” तत्र कैः कीदृशैर्वा तैरिति सविशेषमाह तृतीयः न्तपदः श्लोकद्वयेन ।

वज्रविदूरजमुक्तामरकत^१माणिक्यनीलमणि^२खचितैः ।

सुरधामचारुचञ्चन्मरीचि^३मञ्जरीजालैः ॥३३॥

आभरणैरुपकरणैर्बभूविभिरभिरामहेमनिर्म्माणैः ।

वृत्तोरुतारतरलै^४ हारैरपिहारिभिर्बहुभिः ॥३४॥

वज्रेति । वज्रह्रीरकैः विदूरजैः वैदूर्यमणिभिः मुक्ताभिः मरकतैर्हरिन्मणिभिः माणिक्यैः पद्मरागैः तथा नीलमणिभिश्च खचितैः प्रत्युप्तैः, सुरधाम्नि आकाशे देवभवने वा चारु यथास्यात् तथा चञ्चन्ति विस्फुरन्ति मञ्जरीणां वह्नरीणां जालानि समूहा येषां तथाभूतं आभरणैः भूषणैः, तथा अन्यैश्च भूरिभिः बहुभिः अभिरामं मनोज्ञं हेमः सुवर्णस्य निर्म्माणं घटना यत्र एवम्भूतैः उपकरणैः शयनखट्वादिभिर्द्रव्यैः, वृत्ता वर्तुलाः उरवो महान्तः ताराः शुद्धमुक्ताफलानि तथा तरला मध्यमणयश्च येषां तैः हारिभिः चित्तहारिभिः बहुभिः हारैश्च । “तरलो हारमध्यागः” इत्यमरः “तारो मुक्तादिसंशुद्धौ तरणे शुद्धमौक्तिके” इति विश्वः ।

V. 33-34. A. (At that palace which was the very source of joy) on account of the ornaments set with diamonds, lapis lazuli, pearls, emeralds, rubies and sapphires, with a network of shoots of rays being beautifully diffused into the sky—and with many other articles (of furniture) made of gold with fine artistic designs, and also many charming necklaces with central gems and pure pearls of round and big shape.

विविधैर्महाधनैरपि दिव्याङ्गैरंशुकैरतिविचित्रैः ।

कस्तूरीकालागुरुमलयजकाश्मीरकर्पूरैः ॥३५॥

उन्मुद्रमन्द्रमधुरातोद्यव्यतिभेदमेदुरोद्गारैः^३ ।

गीतिलयलब्धिसुभरैरधरीकृत^४तुमुलतुम्बुरुध्वनितैः ॥३६॥

विविधैरिति । महाधनैरपि महामूल्यैश्च दिव्याङ्गैः मनोज्ञावयवै अतिविचित्रैः अंशुकैः सूक्ष्मवसनैः, तथा कस्तूरीभिः मृगमदैः कालागुरुभिः कृष्णागुरुभिः, मलयजैश्चन्दनैः, काश्मीरैः काश्मीरदेशजैः कुङ्कुमभेदैः “काश्मीरदेशे क्षेत्रे कुङ्कुमं यद्वेद्वि तत्, सूक्ष्मकेशरमारक्तं पद्मगन्धि तदुत्तमम् “इति भावप्रकाशे—तथा कर्पूरैश्च राजोपनिवेदितैः इत्युत्तरेणान्वयः । तथा पुनः अधरीकृतानि तिरस्कृतानि तुमुलानि अत्युच्चानि तुम्बुरोस्तदाख्यस्य गन्धर्वस्य ध्वनितानि सङ्गीतध्वनयो यैस्तैः, गीतिलयलब्धिसुभरैः गीतीनां ये द्रुतमध्यविलम्बिताख्या लयास्तेषां लब्ध्या प्राप्त्या सुभरैः परिपूर्णैः ? (अत्र “सुभरैः” सुन्दरैः इति पाठः समीचीनो भाति) उन्मुद्राः विस्फारिता मन्द्राः गम्भीरा मधुरास्तथा आतोद्यानां वीणादीनां “वाद्यमातोद्यं तच्चतुर्विधं—तत् वीणादिकं वाद्यं तालं तु विततं घनं, वंशादिकन्तु सुपिरमानद्धं मुरजादिकम्” इति यादवः—चतुर्णां व्यतिभेदानां व्यतिकराणां ये मेदुरा अतिस्निग्धाश्च उद्गारा ध्वनयस्तैः ।

V. 35-36. A-B. Also on account of many variegated costly garments of fine texture, and also musk, black aloe, sandal, saffron and camphor,—and (again) on account of the pleasing notes of the different masical instruments which were sonorous, deep and sweet, and which produced a full effect through the acquisition of the harmony with the vocal music and which excelled (even) the performances of Tambura, the celestial musician.

1 MS ०हशुकै०

2 HS काश्मीर[ज], but there is no necessity of supplying “ज” after काश्मीर

3 HS ०द्गारैः

4 MS ०लङ्कितम्

5 MS ०कुत०

परमारविकाराभिर्युवतिरपि देववारवनिताभिः ।

कणितमणिकिङ्किणीकं कृतनेपथ्योद्भट^[१]नटन्तीभिः ॥३७॥

परमारेति । परः अत्यारूढः मारविकारः कामवेगः यासां ताभिः कणिताः मधुरं शब्दिता मणिकिङ्किण्यः मणिमयमुद्भवन्टिका यस्मिन् कर्मणि तद्यथा तथा, कृतनेपथ्यं कृतप्रसाधनं तथा उद्भटं उद्भवं च नटन्तीभिः नृत्यन्तीभिः युवतिभिः देववारवनिताभिरपि अप्सरोभिश्च । अन्यत्र देवानां राज्ञां वारवनिताभिः राजभोग्याभिः वेश्याभिरित्यर्थः, अथवा अप्सरस्तुल्याभिर्वेश्याभिः राजोपनिवेदिताभिरित्यन्वयः ।

V. 37. A-B. Also on account of the youthful heavenly courtezans who had great passion of love (surging in their breast), and who were dancing passionately while they were wearing their (suitable) apparels and while their jewelled anklet-bells were tinkling sweetly on.

सरभसविहरन्महिषीहृष्यद्वृषगोसहस्रावलीभिः^३ ।

समयोपभुज्यमानैर्भूयिष्ठोत्पादकैर्विषयविसरैः ॥३८॥

सरभसेति । सरभसं सङ्घं सवेगं वा विहरन्त्यो महिषीणां तथा हृष्यतां सङ्घाणां वृषानां गवाश्च सहस्राणां आवलयः पङ्क्तयो येषु तैः विषयविसरैः इत्यनेनान्वयः—“रभसो वेगदर्पयोः इति मेदिनी, समयो-पभुत्तयमानैः समयेन यथावसरेण नियमेन वा उपभुज्यमानैः सेव्यमानैः भूयिष्ठं प्रचुरं उत्पादयाद्भिरत्युर्व्वरैरित्यर्थः विषयविसरैः विषयाणां जनपदानां विसरैः समूहैः यद्वा भूयिष्ठा बहुसंख्यका उत्पादका उत्पादनकर्तारो येषां तादृशैर्विषयविसरैः^४ भोग्यवस्तुनिचयैः राजोपनिवेदितैरित्युत्तरेण सम्बन्धः । “विषयो गोचरे देशे तथा जनपदेऽपि च । प्रबन्धाद्यस्य यो ज्ञातस्तत्र रूपादिके पुमान्” इति मेदिनी ।

1 MS ०कुणित०

2 MS ०द्भटनटन्तीभिः

3 MS has “०हविलाभिः” HS reads ह्रावलिभिः. Another reading ०सहस्रसंवलिता (instead of ०हविलाभिः in the MS) may be suggested. संवलितैः संवेष्टितैः (surrounded)—N.G.B.

4 Another way of translating the second line of the verse may be :—“on account of the plenty of objects of enjoyment which were to be enjoyed in due season, for which there was a large number of producers or suppliers”.

V. 38. A-B. Also on account of the large number of territories which were being enjoyed in due seasons, which became highly productive and which had (as their distinctive features) lines of thousands of impetuously sporting she-buffaloes, the exultant bulls and milch cows.

इति राजोपनिवेदितनानाविधरत्न-रङ्ग-रस-रभसैः ।

१ आनन्दैकनिदाने शोभासम्पत्तिभाजि निव्वर्याजे ॥३६॥

इह विश्वकर्मनिर्मितकव्वुरमयमन्दिरं मिथो मिलितौ ।

चिरमभिदुरपरिरम्भमरोचे२ ताम्ब्रलिनावश्विनौ३ देवौ ॥४०॥ कु ॥

इतीति । इति उक्तप्रकारैः राज्ञा लङ्काराजेन विभीषणेन उपनिवेदितैः उपायनीकृतैः नानाविधैः रत्नैः वस्त्रवैदूर्यादिभिः रङ्गैः विलासोपकरणैः कस्तूर्यादिगन्धद्रव्यैः आतोद्यमेदुरोद्गारैश्च, तथा रसैः देववारवनिताभिर्नृत्यन्तीभिर्जनितै रसातिशयैः रभसैः गोधनेन भूसम्पत्त्या च जनितैः हर्षैश्च आनन्दैकनिदाने आनन्दमये शोभासम्पत्तिभाजि शोभातिशयसम्पन्ने निव्वर्याजे निष्कपटे मन्दिरे' इत्युत्तरेणान्वयः । अस्यार्थः उभयत्रैव तुल्यः । केवलं राजभिः सामन्तराजैरुपनिवेदितैरिति व्याख्यातव्यम्यत्र ।

इहेति । इह लङ्कायां विश्वकर्मणा देवशिल्पिना निर्मिते कव्वुरमये राक्षसबहुले सुवर्णघटिते वा मन्दिरे "कव्वुरं सलिले हेमि कव्वुरः पापरक्षसो"रिति विश्वः—मिथो मिलितौ रहसि सङ्गतौ बलिनौ बलवन्तौ अश्विनौ देवौ अश्विनीकुमारतुल्यौ राजानौ राम-हरीशौ राम-सुग्रीवौ इत्यर्थः अभिदुरः अशिथिलः परिरम्भः आलिङ्गनं यस्मिन् कर्मणि तद्यथा तथा गाढालिङ्गनबन्धनेत्यर्थः चिरं अरोचेताम् दीप्तिमन्तौ बभूवतुरित्यर्थः ।

अन्यत्र । रामावत्यां विश्वकर्मभिः सर्वैः शिल्पिकर्मभिः निर्मिते कव्वुरमये काञ्चनखचिते मन्दिरे प्रासादे मिथो मिलितौ रहःसङ्गतौ बलिनौ अश्विनौ च अश्विनः सन्ति ययोस्तौ हयबलान्वितौ देवौ देवो रामपालः हरिश्च (यो हि प्राक् भीमसुहृदासीत् पश्चाच्च यो रामपालेन 'प्रतिष्ठाधिरोपितो'ऽभूत्) चिरमभिदुरपरिरम्भं अरोचेतां चिरमच्छेदेन सन्धिवन्धनेन द्वावेव सुखिनौ जातौ इत्यर्थः ।

1 MS आना०

2 MS ०रुचताम्ब्र० HS ०रुचतां ब०

3 HS ०तां बलि++आश्विनौ ; "श्वि" is not quite clear in the MS.

V. 39-40. A. Here (at Laukā) in a palace crowded by the Rakṣasas that was built up by Viśvakarman, — which attained perfection of grandeur and where no fraud was being practised, and which place was the one source of gaieties, being furnished with the gems of all sorts, luxuries of many kinds and many nice things for diversion and merriment (as described before), which were respectfully presented by the kings,—the two mighty chiefs, (Rāma and Sugrīva), like the twin gods, Aśvins, met each other and shone for a long time in each other's close embrace.

B. Here (at Rāmāvati) the two kings (Rāmapāla and Hari), who were rich in cavalry and very powerful, met together and shone for a long time in each other's close embrace in the palace, full of gold and built with all sorts of works of art—and which attained perfection.....(the same as in A.).

¹अदिपत सुमनसामासारैरष्टान्(?) दिव्यैः ।

रोचिष्णुनामुनोपरि ²धरणिभृदालेः शिवालयात्रितये ॥४१॥

अदिपतेति । रोचिष्णुना रुचिशीलेन अमुना रामचन्द्रेण शिवालयाः मङ्गलालयाः त्रितये सुग्रीवोऽङ्गदो विभीषणश्चेत्येते त्रयः धरणिभृदालेरुपरि धरणिभृतां राज्ञां आलेः समूहस्योपरि दिव्यैः देवप्रेरितैः सुमनसामासारैः पुष्पवर्षणैः सह अदिपत दत्ताः प्रतिष्ठिता इत्यर्थः ।

अन्यत्र । आसारैः सैन्यानां सर्वतः प्रसरणैः “आसारः स्यात् प्रसरणे वेगवर्षे सुहृद्बले” इति विश्वः, रोचिष्णुना दीप्तिशीलेन धरणिभृदालेरुपरि पर्वतश्रेण्या उपरि त्रितये शिवालयाः त्रीणि शिवमन्दिराणि सुमनसां पण्डितानाम् अदिपत दत्ताः ॥४१॥

V. 41. A. By that king of sweet disposition (Rama), the union of three, (Sugrīva, Aṅgada and Vibhīṣaṇa), as the recipient of his blessings, was placed amidst divine showers of flowers over the heads of the host of kings.

¹ Metre obscure, owing to the missing of some letters in the first half of the verse. MS

अदिपत, HS अ[1]दिपत

² MS ०धारणि०

- B. By that resplendent one (Rāmapāla), with the movements of his armies in every direction (or with the support of the) armies of his allies, the temples of Siva in groups of three were given for the benefit of the learned on the tops of a chain of hills.

स विशालशैलमालातालवन्ध^१मम्बुधि^२ साक्षात् ।

अपि पूर्त्तं^३ पुष्करिणीभूतं रचयाम्बभूव भूपालः ॥४२॥

स इति । स भूपालः राजा रामः विशालः शैलमालाभिः शैलश्रेणीभिः तालैस्तालतरुभिश्च वन्धः सेतुवन्धो यस्य तादृशं साक्षात् अम्बुधिमपि समुद्रमपि पुष्करिणीभूतं पुष्करिणीवत् पूर्त्तं पूरितं रचयाम्बभूव चकार । सागरोऽपि तेन पर्वतादिभिर्वद्धः पुष्करिणीवत् पूरितश्चेत्याशयः । “पूर्त्तस्तु पूरिते च्छन्ने पूर्त्तं यागादिकर्मणि” इति वैजयन्ती ।

अन्यत्र । स भूपालः रामपालः विशालः शैलमाला आक्रीडपर्वतमाला तालास्तालतरुश्च यत्र स तथाभूतो वन्धः तीरदेश इत्यर्थः यस्य एवम्भूतं पुष्करिणीभूतं पूर्त्तमपि पुष्करिणीरूपं पूर्त्तकर्मापि साक्षात् अम्बुधिं अम्बुधिमिव रचयाम्बभूव निम्ममौ । स सागराकाराः पुष्करिणीश्चकारेति भावः । “वापीकूपतडागादि-देवतायतनानि च । अन्नप्रदानमाराधनः पूर्त्तमित्यभिधीयते ॥” इति जातुकर्ण्यः । “पूर्त्तं स्वातःदिकर्मणि” इति च यादवः । “साक्षात् प्रत्यक्ष-तुल्ययोः” इत्यमरः ॥४२॥

- V. 42. A. That king, Rāma made the ocean itself, with the great construction of a causeway with the chains of large mountains and palm trees, filled up like an ordinary tank.
- B. That king (Rāmapāla) constructed great works of public utility in the shape of large lakes with tall palm trees and lines of hillocks on their border, so as to make them look like veritable seas.

तुङ्गमहाभोगालिङ्घं रालघिमभाक्^४ महावनस्थाम्ना ।

तेन व्यधाय्यनागा^५ नाकस्य^६ हेलया भरभृता^७ ॥४३॥

1 HS ०मालित्तलीवद्ध०

2 The letter त्त is not quite distinct.

3 MS पुष्करणी०

4 MS ०स्थाम्बा, HS ०स्वास्थः

5 MS व्यधाजा०

6 MS नकस्या

7 HS भरभृत् (?)

तुङ्गेति । हेलया लीलया नाकस्य भरभृता स्वर्गस्यापि भारवहनक्षमेण तेन रामेण धरा पृथ्वी तुङ्गमहाभोगालिः तुङ्गा प्रधाना महाभोगानां विपुलभोग्यवस्तूनाम् आलिः समूहो यत्र तादृशी, तथा महावनस्थाभ्ना लघिमभाक् महावनस्य दक्षिणारण्यस्य स्थाभ्ना स्थैर्येण राक्षसकण्टकोद्धारात् स्थैर्य्यापादनेनेत्यर्थः लघिमभाक् लाघवापन्ना, तथा अनागाः निष्पावा व्यधायि कृता । “आगोऽपराधे पापे स्यात्” इति मेदिनी ।

अन्यत्र । महावनस्थाम्ना महत् अवने रक्षणे स्थाम बलं यस्य तेन नाकस्य नाकवंशोद्भवराज-विशेषस्य¹ भरभृता सर्वं भारं वहता तेन राज्ञा रामनालेन तुङ्गमहाभोगालिः धरा तुङ्गा अत्युच्चा महती विशाला च भोगालिः “भोगावली” नागपुरीत्यर्थः यत्र तादृशी धरा भूमिर्नागराज्यमित्यर्थः “भोगावली नागपूर्या” इति हेमचन्द्रः—अनागा¹ उद्धृतनागवंशा अतएव लघिमभाक् विगतभारा व्यधायि कृता । तेन नाकवंशजो राजा भारग्रहणेनानुगृहीतः नागवंशश्चोत्सादित इति संक्षिप्तार्थः ॥४३॥

V. 43. A. By him (Rāma), who was capable of bearing the burden of heaven with perfect ease, this earth was made full of many greatly enjoyable objects and rendered light in weight by (bringing about) stability in the Great-forest area (of the South) and free from all evils.

B. By him (Rāmapāla) assuming the burden of the king of the Nāka dynasty with ease, and possessing the necessary strength for affording protection,—this earth (heavy) with the too huge Nāga capital was made lighter after the Nāgas had been extirpated (from its surface).

स्वपरित्राणनिमित्तं पत्या यः प्राग्दिशीयेन ।

वरवारणेन च निजस्यन्दनदानेन वर्म्मणाराधि² ॥४४॥

स्वपरीति । यः रामः वरवारणेन ऐरावतवाहनेन प्राग्दिशीयेन पत्या पूर्वदिक्षूपालेन इन्द्रेण निजस्यन्दनदानेन निजरथप्रदानेन वर्म्मणा कवचदानेन च स्वपरित्राणनिमित्तं रावणबधादितीशेनः आराधि आराधितोऽभूत् ।

1 “नाक” and “नाग” are the two dynasties mentioned in the Vamana Purāṇa :—

“नव नाकास्तु भोज्यन्ति पुरीं चम्पावतीं नृपाः । मथुराञ्च पुरीं रम्यां नागा भोज्यन्ति सप्त वै” ॥

See also Pargiter's *Dynasty of the Kali age*.

2 HS आराधे, which is not a correct form.

अन्यत्र । यः रामः रामपालः प्राग्दिशीयेन एत्या प्राच्यनृपतिना वर्मणा वर्मोपनाम्ना केनचित्
वङ्गाधिपेन वरवारणेन श्रेष्ठगजदानेन निजस्यन्दनदानेन च स्वीयरथप्रदानेन च स्वपरित्राणनिमित्तं आत्मरक्षायै
आराधि प्रीणितोऽभूत् ॥४४॥

- V. 44. A. Who (Rāma) was propitiated for his own protection by (Indra), the guardian
of the Eastern quarter, who rode on the excellent elephant (Airāvata), by means
of his armour, as well as by offering his own chariot.
- B. Who (Rāmapāla) was conciliated by the Varman king of the Eastern country
(i.e., of East Bengal) for his own safety, by offering his own chariots and also
his excellent elephant (force).

भवभूषणसन्ततिभुवमनुजग्राह जितमुत्कलत्रं यः ।

जगदवति स्म समस्तं कलिङ्गतस्तान् निशाचरान् निघ्नन् ॥४५॥

भवेति । जित मुत् जितामुत् हर्षो येन तादृशः यः रामः भवस्य संसारस्य भूषणभूते सन्तती
तयोभूत्पत्तिस्थानं तां लोकललामभूतसन्तानजननीं सीतामित्यर्थः कलत्रं भाव्यां अनुजग्राह स्वीकरणे-
नानुचक्रम्पे । अपिच कलिं युद्धं गतः समस्तं प्रविशन्नित्यर्थः “कलिर्विभीतके शूरे विवादेऽन्त्ययुगे युधि” इति
हैमः—तान् निशाचरान् राक्षसान् निघ्नन् मारयन् समस्तं जगत् अवति स्म रक्षति स्म ।

अन्यत्र । यः रामपालः जितं युद्धे पराभूतं भवभूषणसन्ततिभुवं भवस्य शिवस्य भूषणं सोमः नागः
गङ्गा वा तस्य या सन्ततिर्विशो सा एव भूः उत्पत्तिस्थानं यस्य तथाभूतं सोमवंश्यं नागवंश्यं गङ्गवंश्यं वा
उत्कलत्रं उत्कलं त्रायते यस्तम् उत्कलपति अनुजग्राह उत्खातप्रतिरोपणादिति भावः । तथा तान् निशाचरान्
दस्यून् निघ्नन् नाशयन् कलिङ्गतः समस्तं जगदवतिस्म कलिङ्गराजभयात् समस्तं जगत् रक्षतिस्म ॥४५॥

- V. 45. A. He (Rāma) with his elation checked, treated with kindness his wife, who would
be the mother of (heroic) sons (who would be) ornaments to the world ;
and having entered into war stamped out the demons and gave protection to the
entire world.

- B. He (Rāmapāla) did favour to the vanquished king of Utkala, who was born in the lineage of the Nāgas (or Soma or Gaṅgā), the ornament of Bhava (Śiva), and rescued the whole world (from the terror of) Kaliṅga after having extirpated those robbers (of that place).

यो वाजिनामधिभुवा नागावलि संयतेरितस्कन्धः ।

कृतसाहायकविधिना ^१देवः प्रियकारिणाप्रीणि ॥४६॥

यो वाजिनामिति । यो देवो रामः नागाद्व्या नागपाशेन मेघनादस्यास्त्रेण संयतः बद्धः ईरितः आविद्धश्च स्कन्धः अंसदेशो यस्य स तादृशः सन् प्रियकारिणा उपकारिणा कृतसाहायकविधिना कृतः साहायकविधिः साहाय्यकर्म येन तथाभूतेन, “गरुडापातेन विश्लिष्टं” तन्नागपाशबन्धनं इति प्रियकारिणा उपकारिणा वाजिनामधिभुवा पक्षिराजेन गरुडेन अप्रीणि प्रीणितोऽभूत् । “नुन्ननुत्तास्तनिष्कृतान्याविद्धं क्षिप्रमोरितं” इति हेमचन्द्रः “नुन्नास्तनुत्तप्रदितक्षिप्रविद्धाः स्युरीरिते” इति च यादवः । “वाजिनोऽश्वेषुपक्षिणः” इत्यमरः ।

अन्यत्र । यो देवः राजा रामपालः नागावल्या गजबलेन संयतः निवारितः तथा ईरितः क्षिप्तः स्कन्धः व्यूहः अश्वनरहस्तिनामित्यर्थः यस्य तादृशः सन् “स्कन्धः प्रकाण्डे कायेऽसेविज्ञानादिषु पञ्चसु । नृपे समूहे व्यूहे च” इति हेमः—वाजिनामधिभुवा अश्वपतिना कृतसाहायकविधिना साहाय्यं कृतवता प्रियकारिणा प्रियवृत्ता मित्रेण केनापि राजविशेषेण अप्रीणि आराधितोऽभूत् ॥४६॥

- V. 46. A. That king (Rāma), when his shoulder was fastened and pressed by the serpents (i.e., serpent—noose), was pleased by the king of birds (Garuḍa) who, with a will to serve him, came to his rescue.

- B. That king (Rāmapāla), when he with a division of his army thrown into confusion was checkmated by means of a (superior) elephant force, was satisfied by “the lord of cavalry”, who with a desire to please him rendered him great assistance (at that time).

1 MS देवः

2 “अश्वपतिः, गजपतिः, नरपतिः राजत्रयाधिपतिः” इत्येते सेनराजानामुपाधयः R.G.B.

तस्य जितकामरूपादिविषयविनिवृत्तमानसंपाद्यः ।

महिमानमाप^२ न^३ नृपो यतमानस्य प्रजाभिरक्षणाथम् ॥४७॥

तस्येति । जितः कामो येन तादृशः तथा रूपादिभ्यो विषयेभ्यो विनिवृत्तः पराङ्मुखः तथा मानेन (युद्धकाण्डोक्तः) राज्यभिवेकरूप सम्मानेन संपाद्यः संवर्द्धनीयश्च नृपः “विगुह्यतामा” विभीषण इत्यर्थः प्रजाभिरक्षणाथं यतमानस्य तस्य जनसंरक्षणार्थं चेष्टमानस्य तस्य रामस्य महिमानं उत्कर्षं प्रजानुरञ्जनमित्यर्थः न आप न प्राप, अपितु प्रापेव ।

अन्यत्र । जितेभ्यः कामरूपादिविषयेभ्यः कामरूपप्रभृतिजनपदेभ्यः विनिवृत्तः प्रत्यावृत्तः अतएव मानसंपाद्यः मानेन संयोज्यः सम्मानार्ह इति यावत् नृपः कोऽपि राजा (पूर्वश्लोकोक्तः “प्रियकारी” साहाय्यकृत् ?) प्रजाभिरक्षणाथं प्रजापरित्राणार्थं यतमानस्य यतः संयतः मानः दर्पो येन तथाभूतस्य “दर्पोऽभिमानो ममता मानश्चित्तोन्नतिः स्मयः” इति हेमचन्द्रः—तस्य रामपालस्य महिमानं न आप न प्राप, अपि तु प्रापेव ॥४७॥

V. 47. A. Did not the king or Vibhīṣaṇa⁴ who conquered passion, abstained from the objects of sense, such as *rūpa* etc., and was to be treated with high consideration attain the glory of him (Rāma (?)), striving to govern his subjects universal satisfaction.

B. Did not the king (the great ally of Rāmapāla)—who had returned from Kāmarūpa and other countries conquered by him and as such was a fit recipient of honours,—receive honours from that king (Rāmapāla), who restrained pride for the protection of his subjects in every quarter ?

1 MS ०विनिवृत्तः
a king is quite untenable.

2 HS ०मायन । His interpretation of मायन as the proper name of

3 If the reading ‘न’ could be replaced by ‘स’, the meaning of the verse would have been clearer.

4 This seems to refer to the consecration of Vibhīṣaṇa as king of Laṅkā by Rāma and the conciliation of the subjects by the new king, as described in the Yuddha-kāṇḍa of the Rāmāyaṇa.

इति राजराजभोग्यामलकामिव वि[वि]धशेवधिभरसमृद्धाम् ।
रामावतीं गृहीत्वामूमयोध्यामसौ पुरी[] तामागमत्^१ ॥४८॥

इति रामप्रत्यागमनं नाम तृतीयः परिच्छेदः ॥

इतीति । इति इत्थं असौ रामः अमूं सीतां गृहीत्वा तया सहेत्यर्थः विविधैः शेषधिभरैः पद्मादिनिधि-
निचयैः समृद्धिशालिनीं रामावतीं ललितवनितां राजराजभोग्यां कुबेरभोग्यां अलकामिव अलकातुल्यां तां
अयोध्यां पुरीं तन्नाम्नीं निजराजधानीं आगमन् प्रत्यागमत् । अयोध्यापक्षेऽपि विशेषणत्रयं योज्यम् । सापि पुरी
राजराजैः राजाधिराजैः उरभोग्या, विविधशेवधीनां विविधगूढकोशानां भरेण अतिशयेन समृद्धा ललितवनिताभिः
शोभिता च । “निधानं गूढकोशो ना निधिः शेषधिरस्त्रियाम्” इति यादवः ।

अन्यत्र । इति असौ रामपालः अमूं वरेन्द्रीं गृहीत्वा अधिकृत्य अयोध्यां अयोधनीयां सुरक्षितत्वात्
सुशासितत्वाच्चेत्याशयः तां पुरीं रामावतीं रामावतीनगरीं आगमत् शेषं पूर्ववत् ॥४८॥

V. 48. A. Thus, that (king, Rāma), having taken her (Sītā) with him returned to Ayodhyā—which was (1) fit to be enjoyed by the king of kings, and (2) was immensely rich on account of its various hidden treasures, and was like Alakā which was (1) fit to be enjoyed by Kubera, the Lord of the Yakṣas and was (2) excessively rich on account of Śevadhī (treasures), and which was full of young women².

B. Thus having occupied that country (Varendrī) that (king, Rāmapāla) reached the city of Rāmāvatī³ which was unassailable and appeared like Alakā, which was fit to be enjoyed by (Kubera), the lord of Yakṣas and was excessively rich on account of its Śevadhī.

Here ends the third Canto entitled “The Return of Rāma”.

¹ MS ०मगमत्. The reading आगमत् has been adopted, because it removes the metrical defect.

² The adjectives are to be taken with the two, viz. Ayodhyā and Alakā, and to be explained in the two different ways.

³ The adjectives also apply to Rāmāvatī in the same sense as when used with Ayodhyā (in A).

रामचरितम्

[अथ चतुर्थः परिच्छेदः]

तत्र स राजा निवसन्नानाविषयसन्निवेशेन¹ ।

सूनुसमर्पितराज्यो रामः कान्तासखश्चिरं रेमे ॥१॥

तत्रेति । सूनुना भ्रात्रा भरतेन समर्पितं प्रत्यर्पितं राज्यं यस्मै सः कान्तासखः भार्याद्वितीयः स राजा रामः रामचन्द्रः तत्र अयोध्यायां निवसन् सन् नानाविषयाणां रूपादिभोग्यवस्तूनां सन्निवेशेन संस्थानेन “संस्थानं सन्निवेशः स्यात्” इति यादवः—चिरं रेमे ननन्द ।

अन्यत्र । तत्र रामावत्यां निवसन् कान्तासखः महिषीद्वितीयः स राजा रामः रामपालः सूनो पुत्रे कुमारपालदेवे समर्पितं न्यस्तं राज्यं राज्यभारः येन तादृशः सन् नानाविषयाणां बहूनां जनपदानां सन्निवेशेन सम्यक् व्यवस्थित्या “विषयो गोचरे देशे तथा जनपदेऽपि च । प्रवन्त्यायस्य यो ज्ञातस्तत्र रूपादिके पुमान्” इति मेदिनी चिरं रेमे ॥१॥

V. 1. A. That king, Rāma, staying there (in Ayodhyā), enjoyed long in the company of his lovely spouse by the provision of various sorts of objects of enjoyment—after his kingdom had been returned to him by his brother (Bharata).

B. That king, Rāmāpāla, with his queen-consort staying there (in Rāmāvati) enjoyed (peace) for a long period by the formation of different country-tracts (into *viśayas*) after the (burden) of the kingdom had been entrusted by him to his son (or sons).

अमुना सती वरेन्द्री याता^१ दिव्यविषयोपभोगसुखम् ।
कचिदपि कदापि दुर्जनदूषितचर्या^२ न सा सेहे ॥२॥

अमुनेति । दिव्यानां देवभोग्यानां विषयाणां सकृच्चन्दनादीनां य उपभोगस्तज्जनितं सुखं याता प्राप्ता वरेन्द्री वरः श्रेष्ठ इन्द्रो नृपो वरेन्द्रः^३ रामचन्द्रस्तस्य पत्नी वरेन्द्री सा सती सीता कचित् कुत्रापि देशे कदापि कस्मिन्नपि काले दुर्जनदूषितचर्या सती दुर्जनैः दुष्टजनैः दूषिता कृतदोषारोपा चर्या आचारः शत्रुगृहे आचरणमिति यावत् यस्याः तादृशी सती दुर्जनोदितपरीवादा सतीत्यर्थः—अमुना रामचन्द्रेण न सेहे न सोढा क्षमतेति यावत् ।

अन्यत्र । दिव्यस्य तन्नामकस्य कैवर्त्तनायकस्य ये विषया देशास्तेषां उपभोगसुखं याता प्राप्ता सती सा वरेन्द्री प्रसिद्धा वरेन्द्रीभूमिः कचिदपि कदापि दुर्जनदूषितचर्या सती दुर्जनैः दुष्टलोकैः दूषिता कलुषिता चर्या ईर्ष्यापथस्थितिः ध्यानमोनादिकं भिक्षुव्रतं यस्यां एवम्भूता सती “चर्या त्वीर्यापथस्थितिः” इत्यमरः—अमुना रामपालेन न सेहे न क्षमिता । तत्र वरेन्द्र्यां भिक्षुव्रतं दुर्जनैः कलुषितं चेत्, स राजा न चक्षमे इत्यर्थः ॥२॥

- V. 2. A. That virtuous consort of the mighty lord, now feeling the pleasure of enjoying the heavenly objects, was not at any place or at any time tolerated by that (king), as having her conduct called in question by wicked persons.
- B. The land of Varendrī, having (now) the pleasure of enjoyment of the territories of Divya (the Kaivarta chief) was not tolerated by that (king), as having the religious observances (or the vow of *Bhikṣu*) contaminated or impugned by impious people.

कृच्छ्रेण रत्नगर्भा^४ सूनुस्तस्याज्ञयाशु चातुर्यात् ।
जनकभुव^५ स^६ सुमन्त्राश्रितसौत^७ विधिस्ततोवनं निन्ये ॥३॥

1 MS has थ after ता. The metre becomes defective if we retain the थ.

2 MS ०भू०.

3 HS चर्या० with] restoration of an अनुस्वार which seems unnecessary.

4 वरः श्रेष्ठः इन्द्रः अन्तरात्मा यस्य स वरेन्द्रः राम इत्यर्थः तस्य स्त्री वरेन्द्री सीता । “इन्द्रः शक्रोऽन्तरात्मनि । आदित्ये योगभेदे च” इति हेमचन्द्रः—R.G.B.

5 HS corrects स into म.

6 MS ०वौ०

7 सौतविधिः यौवराज्यम् (Crown-princeship)—R.G.B.

कृच्छ्रेणेति । ततः तस्य रामस्य आज्ञया आदेशेन स सूनुः भ्राता लक्ष्मणः चातुर्यात् आश्रम-
भ्रमणमिषेणेत्यर्थः कृच्छ्रेण अतिदुःखेन रत्नं सन्तानरत्नं गर्भं यस्याः तां रत्नगर्भां, सुसन्तानप्रसविनी लोके हि
रत्नगर्भेत्युच्यते, जनकमुत्रं जनकनन्दिनीं सुमन्त्रेण तन्नामकेन सारथिना आश्रितः अवलम्बितः सौतविधिः
सारथिकृत्यं येन तादृशः सुमन्त्राश्रितसौतविधिः सन्निति सूनुविशेषणम्—आशु शीघ्रं वनं वाल्मीकेस्तपोवनं
निन्ये प्रापितवान् ।

अन्यत्र । ततस्तदनन्तरं तस्य रामपालस्य आज्ञया स सूनुः पुत्रः कुमारपालः कृच्छ्रेण अत्यायासेन
चातुर्यात् कौशलात् रत्नगर्भां रत्नपरिपूर्णां जनकमुत्रं पितृभूमिं वरेन्द्रीं सुमन्त्रः शोभनः सुरक्षितो वा मन्त्रः
यस्य सः सुमन्त्रः तथा आश्रित सौतविधिः आश्रितः अवलम्बितः सौतः पुत्रोचितो विधिः क्रमो येन तादृशश्च
सुमन्त्राश्रितसौतविधिः सन् आशु शीघ्रं अवनं रक्षणं निन्ये वरेन्द्रीराज्यं रक्षां प्रापितवानित्यर्थः ॥३॥

- V. 3. A. It was with great difficulty that on his command, his brother (Lakṣmaṇa) promptly and skilfully led the “jewel womb’d” daughter of Janaka to the forest, with Sumantra accepting the charioteer’s office.
- B. With great difficulty, his son, enjoying wise counsel and clinging to filial duty, and acting under his orders, promptly and with cleverness, brought the land of his nativity, full of precious things, under (good) government.

नृपशासनश्रुतिश्रितमूर्च्छा प्रतिपत्तिमियमवा[प्य¹] ततः ।

[²अन्त] स्थिति[¹] प्रजाया घननेत्रागत[तो]यभराभिदधे ॥४॥

नृपेति । ततस्तदनन्तरं नृपस्य रामस्य यत् शासनं निर्वासनरूप आदेशः तस्य श्रुत्या श्रवणेन
श्रिता मूर्च्छा मोहो यया सा मोहं गता इयं सीता प्रतिपत्तिं संज्ञां अवाप्य प्राप्य घनः अविरलः नेत्रागतः तोयभरः
अश्रुप्रवाहः यस्याः सा अविरलवाष्पाकुलनेत्रा सती प्रजायाः अपत्यस्य अन्तस्थितिं अन्तः स्वेदरे अवस्थानं
अभिदधे अभिहितवती । उत्तरकाले कौलीन्यभीत्या अन्तरपत्याहमिति देवरं लक्ष्मणं विज्ञापयामास ।

¹ This letter is half cut away in the MS.

² These two letters also are half cut away.

HS restores अन्तः, but there seems to be no space for a *visarga* which may be dropped according to the Vārtika
“खपरे शरि वा विसर्गलोपो वक्तव्यः” on Paṇini VIII. 3. 36.

अन्यत्र । ततः परं घननेतृभ्यो मेघराजेभ्यः आगतः तोयभरः जलौघः यस्याः सा प्राप्तप्राज्यवृष्टिः देवमातृकत्वादित्याशयः इयं वरेन्द्री नृपस्य रामपालस्य शासनश्रुत्या आदेशानुवर्त्तनेन श्रिता प्राप्ता मूर्च्छा समृद्धिर्यया सा “मूर्च्छा मोहसमुच्छ्रययोः” इति विश्वः—तथाभूता सती प्रतिपत्तिं गौरवं अवाप्य प्राप्य प्रजायाः जनानां अन्तस्थितिं अन्तः राज्यमध्ये स्थितिं न्याय्यमवस्थानं “संस्था तु मर्यादा धारणा स्थितिः” इत्यमरः अभिदधे सूचयामास । तस्मिन् शासति वरेन्द्रां सुवृष्टिः प्रजानां समृद्धिः न्याय्यपथावस्थितिश्च नृपशासनानुवर्त्तनादासीत् ॥४॥

- V. 4. A. Then on hearing the command of the king she (Sītā) fell into a swoon, and having regained her consciousness, related to Lakṣmaṇa about her carrying child in her womb, with a heavy flow of tears coming out of her eyes.
- B. Then this country (Varendrī), with its flow of water coming from the large (lit. kingly) clouds and with its prosperity derived from the strict adherence to the commands of the king, attained a great celebrity and maintained the internal order amongst its people.

अभयदमना विलापोदितमन्युवृत^१समस्तलोका^२ ।

..... विग्रहनिर्जितकामरूपभृत् ॥५॥

अभयेति । अभयं ददाति यः स तस्मिन् “त्रिजगतां दत्ताभये” श्रीरामचन्द्रे इत्यर्थः मनो यस्याः सा अभयदमना विलापेन परिदेवनेन उदितः उद्भूतः यो मन्युः शोको तेन वृतः आवृतः समरतो लोको यया सा । अतःपरं पदानां न्यूनता लक्ष्यते । विग्रहे निजशरीरे निर्जितः पराजितः कामो येन तादृशं रूपं विभर्ति या सा ।

अन्यत्र । अभयं भयलेशशून्यं दमनं शासनं यस्यां सा वरेन्द्रीति शेषः नास्ति विलापः परिदेवनोक्तिर्यत्र सा अविलापा, उदितः प्रकटीकृतः मन्युर्गर्वो यस्यां सा उदितमन्युः, वृतः आराधित इत्यर्थः समस्तो लोकः यस्यां सा—^३विग्रहे युद्धे निर्जितो यः कामरूपः देशभेदः तं विभर्ति या सा, विग्रहेन तदाख्येन राज्ञा निर्जितः पूर्वं पराजितः यः कामरूपः देशस्तं विभर्ति या सा—इति वार्थः । अतःपरं श्लोकानां त्रिचतुराणां अभावः प्रतीयते ॥५॥

^१ MS ०कृतः which makes the compound difficult to explain.

^२ The scribe erroneously inserts here the letters रामो राज्यपालमने of the words in v. 6.

^३ That Vaidyadeva, the minister of Kumārāpāla, son of Rāmāpāla, was appointed king of Kāmārūpa by the Bengal king is known from the Kamaull copper-plates of Vaidyadeva (vide Gauḥarājamaṇī p. 127ff.)

- V. 5. A. (Sitā) with her mind fixed on (Rāmacandra) as the protector from fear, whose lamentation filled with acute grief the entire world, and who possessed a figure which excelled that of the Cupid
- B. (Varendrī) wherein an iron rule without fear (of chastisement) prevailed,—where there was no word of lamentation (ever heard) and pride (only) was expressed, and by which the entire world was pleased—and which included in its area the province of Kāmarūpa, conquered by war (or by Vighrahapāladeva).

‘तं गीतरामचरितं सहजेन समं प्रतीतसुतभावम् ।
परमवनम^१सेचनक[] रामो राज्यपालमनैषीत् ॥६॥

तमिति । सहजेन कनिष्ठसहोदरेण—“सहजः स्वसरो भ्राता कनिष्ठोऽवरजोऽनुजः” इति यादवः—
लघेन समं सार्द्धं गीतं रामस्य दाशरथेः चरितं वाल्मीकिरचितं रामायणमित्यर्थः येन तम् प्रतीतः ज्ञातः
सुतभावः पुत्रत्वं यस्य तादृशं—“प्रख्यातज्ञातहृष्टेषु प्रतीतं त्रिषु विश्रुतम्” इति शाश्वतः—राज्यं पालयति यस्तं
राज्यपालं राज्यपालकं असेचनकं परमरमणीयं “तदसेचनकं तृप्तेर्नास्त्यन्तो यस्य दर्शनात्” इत्यमरः—
तं कुशं रामः रामचन्द्रः परं परमं अवनं रक्षणं अनेषीत् ।

अन्यत्र । गीतं स्तुतं रामचरितं रामपालस्य चरितं वरेन्दुद्वरणरूपं येन तथाभूतं प्रतीतः प्रख्यातः
सुतभावः सुतोचितोभावः पितृभक्तिरिति यावत् यस्य तादृशं असेचनकं मधुरदर्शनं तं राज्यपालं तन्नामकं पुत्रं
सहजेन भ्रात्रा कुमारपालेन समं तुल्यं यथा स्यात् तथा परमवनं परमं उत्कृष्टं वनं भवनं—“प्रवासे निलये चापि
वनं प्रस्रवणेऽपि च”—इति विश्वः अथवा परं अवनं रक्षणं इति पूर्ववत्—अनेषीत् ॥६॥

- V. 6. A. Rāmacandra took under his protection that lovely boy (Kuśa), with his younger brother, who had sung the history of Rāma i.e. the Rāmāyaṇa, and who, having his sonship recognised, was appointed governor of his state.

1 MS वनस्तम—the letter स्त after न appearing to be superfluous.

2 Epigraphic records hitherto discovered are yet silent about probability of any prince of the name of Rājyapāla being a son of Ramapāla. If he were a son to that king, he must have predeceased his father. Or, was he a nephew of Ramapāla, being a son of either of the latter's two brothers? Did he show disaffection to the king, because Kumārāpāla was anointed as the Crown-prince? If so, he probably became reconciled afterwards and having acted like a dutiful son to the king was offered royal protection.

- B. Rāmapāla arranged for the protection of Rājyapāla (or led Rājyapāla to the grand palace) equally with his brother,—the former (i.e. Rājyapāla) with his pleasing appearance and well-known filial love, having praised the glorious career of Rāmapāla.

उन्मुद्रयता कुमुदं विभावयता शिलान्तरं[च] गोभिः ।

¹लूनारातिमर्म² कलालिना भुवनाधिपोमुना मुमुदे³ ॥७॥

उन्मुद्रयतेति । कुमुदं तन्नामकं नागं उन्मुद्रयता आह्लादयता भगिन्याः पाणिग्रहणेनेति शेषः, कुशः कुमुदस्वसारमुपयेमे, गोभिः बाणैः शिलान्तरं उपलमध्यं विभावयता विदार्य प्रकाशयता कलालिना कलालिः शिल्पालेख्यादिकलःसमूहः अस्त्यत्येति कलाली तेन अमुना सुतेन कुशेन भुवनाधिपो राजा रामः मुमुदे मोदतेस्म लूनं छिन्नं अरातीनां शत्रूणां मर्म यस्मिन् कर्मणि तत् यथा तथेति ।

अन्यत्र । कुमुदं धराहर्षं उन्मुद्रयता उन्मीलयता जनयतेति यावत् “गोभिः शिलान्तरं विभावयता” “कलालिना”, “लूनारातिमर्म” इत्येतेषां व्याख्या पूर्ववद्गम्या, अमुना राज्यपालेन भुवनाधिपः राजा रामपालः मुमुदे । अत्र “कलालिना” इति पदेन अन्यश्च कलानिधिश्चन्द्रो ध्वन्यते । अत्र पक्षे—कुमुदं कुमुदपुष्पं उन्मुद्रयता उन्मीलयता गोभिः किरणैः शिलान्तरं अश्मविशेषं चन्द्रकान्तमिति यावत् विभावयता द्रावयता अमुना कलालिना कलानिधिना चन्द्रमसा भुवनाधिपः शिवः लूनारातिमर्म यथायथा तथा, (अत्र पक्षे अरातयः अन्यकादयः) मुमुदे जननम् ।

- V. 7. A. The Lord of the earth (Rāma) was pleased with him in a manner which caused the heart-burning of the enemies' hearts (lit. tearing enemies' hearts)—he, being possessed of all the fine arts, gratifying the (Nāga) Kumuda, (by name) and bursting open the interior of the rocks by arrows.

- B. King Rāmapāla was pleased with him (his son), unfolding the joy of the earth.....

1 MS लूनारातिरि

2 MS has च after मर्म which may be placed after शिलान्तरं in the second pāda—but yet the metre remains a little defective.

3 MS मुमुदे

N.B. The suggested meaning may be stated thus :—(Both of them resembled) the moon. With (the moon) the Lord of the universe (Śiva) was delighted in a manner which caused heart-burning of the enemies—he (the moon) being one possessed of the (16) digits, causing the night lily to bloom and melting by his rays the particular stones (called moon-gems).

प्राप्ते काले सरिति^१ दुर्वाससा दिताश्रवसेतुः ।
वृषजिन्मथनोस्ततनुर्निश्रेणिकया^२द्रिसुतपुरान्तरया ॥८॥

प्राप्त इति । काले कालरूपे प्राप्ते उपस्थिते सति वृषजिन्मथनः वृषजित इन्द्रजितो मथनः निधनकारी लक्ष्मणः दुर्वाससा तदाख्येन रामदर्शनार्थिना मुनिना दितः खण्डितः आश्रवसेतुः प्रतिज्ञाबन्धो येन तादृशः सन् “आश्रवो वचने स्थिते, प्रतिज्ञायां च क्लेशे च” इति हैमः—अद्रिसुतापुरान्तरया अद्रिसुतेन अवलोद्भवेन सरयूतोयेन पुरं पूर्णं अन्तरं अवकाशो यस्या स्तया निश्रेणिकया अधिरोहिण्या निश्रेणीस्त्वधिरोहिणी—इत्यमरः सरिति नद्यां अस्ततनुः आसीदिति शेषः, तत्र तनुत्यागमकरोत् । “कालेन मिथः संलाप-समये यः कश्चिदस्मान् पश्येत् स मया परित्याज्यः इति हि रामः समयमकरोत् । तदा द्वारि लक्ष्मणः स्थितः । स च रामदर्शनार्थिनो दुर्वाससः शापाद्वीतः तं रामस्य समयमभिनन् ; ततः सरयूं गत्वा तनुत्यागेन भ्रातुः प्रतिज्ञामवितथां विदधौ इत्यत्र रामायणी कथा अनुसन्धेया ।

अन्यत्र । अद्रिसुतपुरस्य तदाख्यनगरस्य अन्तरया आसन्नया निश्रेणिकया अधिरोहिण्या काले प्राप्ते मृत्युकाले उपस्थिते सति वृषजित् शत्रुजित् मथनः महणापरनामा अङ्गदेशाधिपः रामपालस्य मातुलः दुर्वाससेन कुवासस्थानेन सादितः विध्वस्तः आश्रवसेतुः क्लेशतरणोपायः यस्य तादृशः सन्—“सेतुर्ना वृक्षमिन् सीमा तरणोपाय एव च” इति मङ्गलकोपः—सरिति नद्यां गङ्गानद्यामिति प्रतीयते अस्ततनुः मृतः । अङ्गाधिपस्य मथनस्य गङ्गाजले अप्रतिकार्यक्लेशे तु कस्तनुत्याग आकस्मिकोऽभूत् ॥८॥

V. 8. A. The Kāla (Puruṣa) having arrived, (Lakṣmaṇa) the vanquisher of the conqueror of Indra, whose bond of engagement was violated on account of Darvāsas' (importunities), consigned his mortal frame to the river (Sarayū) by a staircase filled in with the river-water.

- B. When the time was ripe, Mathana, the conqueror of enemies,—who had all remedies to his (bodily) sufferings cut off on account of a wretched habitation—gave up his person in the river by a stair-case which was situated close to Adrisutapura.

इत्यधिमुद्गिरि कलयन् ब्रह्मभुवः स्वं बहुप्रदातासौ ।

कृतनिश्चयः कृत[1]र्थः प्रास्थित पृथ्वीपतिर्महासरितम्¹ ॥६॥

इतीति । इति इत्थं लक्ष्मणस्य तनुत्यागानन्तरं बहुप्रदाता बहुप्रदो वदान्य इत्यर्थः असौ पृथ्वीपतिः राजा रामः ब्रह्मभुवः ब्रह्मैव भूः ईश्वरः उत्पत्तिस्थानमिति ब्रह्मभूः तस्य ब्रह्मभुवः परमेष्ठिनः गिरि वाक्ये ब्रह्मसन्देशे इत्यर्थः स्वं आत्मानं कलयन् जानन् नारायणावतारोऽहमिति जानन्² अधिमुन् अधिका मुहूर्णो यस्य स तादृशः जातहर्षनिर्भरः सन् कृतार्थः समाप्तदेवकृत्य इति हेतोः कृतनिश्चयः तनुत्यागाय कृतसङ्कल्पः सन् महासरितं सरयूँ प्रास्थित ।

अन्यत्र । इति मथनस्य मरणवार्त्ता अधिमुद्गिरि मुद्गिरौ इति अधिमुद्गिरि विभक्त्यर्थेऽव्ययीभावः मुङ्गेरेति प्रसिद्धे नगरे स्थितिकाले इत्यर्थः ब्रह्मभुवः कृतश्चिन् ब्राह्मणात् कलयन् जानन् असौ बहु स्वं बहु धनं प्रदाता पृथ्वीपतिः राजा रामपालः कृतार्थः जनकभुवो वरेन्द्रा उद्धरणादिना कृतकृत्यः इति हेतोः कृतनिश्चयः मरणाय कृतसङ्कल्पः सन् महासरितं गङ्गां प्रास्थित³ ॥६॥

- V. 9. A. Then realising his self (as no other than Narāyaṇa) by the message of Brahman, he, a most charitable lord of earth, made up his mind (to die), with a joyful heart, as his mission (on earth) was fulfilled, and started for the great river (Sarayū).

- B. Hearing of this (death of Mathana) while at Mudgiri (i.e. Munghyr) from a Brāhmaṇa, the king resolved to die, as his mission (i.e. the deliverance of his fatherland) had been fulfilled, and went to the great river (Ganges)³ (for self-immolation), giving away wealth in abundance.

1 MS ॐमाहा०

2 गिरि वाक्ये परं ब्रह्म परमात्मानमित्यर्थः कलयन् भावत्तयन् भुवः बहु स्वं

प्रदाता । R.G.B. Cf. *Rāmāyaṇa*, Uttarakāṇḍa, Chapter 122, vv. 3-4.

3 The *Sekhastubhodayā* has the following lines in a verse about the death of Rāmapāla in the Ganges :—

“जाहुव्यां जलमधयतस्त्वनशनैर्ध्यात्वा पदं चक्रिणो हा पालान्वयमौलिमण्डपमणिः श्रीरामपालो मृतः” ॥

जनजाते ^१रुदति शुचा सारवम[व]गाह्य तज्जलं पुण्यम् ।

विरहसहपरिजनैर्दुर्विषहं^२ रामो जगाम स स्वभुवम् ॥१०॥

जनजात इति । पुण्यं सारवं तज्जलं सरय्वा इदमिति सारवं सरयूद्वयं तत् पुण्यतोयं, “देविकायां सरय्वा च भवे दाविकसारवौ” इत्यमरः, “अवगाह्य प्रविश्य विः साक्षात् परमात्मस्वरूपो रामो दाशरथिः “विः पक्षिपरमात्मनोः” इति यादवः—अह अहह जनजाते जनसङ्घे शुचा शोकेन रुदति सति परिजनैः सह सर्वैः परिचारकैः सहैव दुर्विषहं यथा स्यात् तथा स्वभुवं त्रिष्णुलोकं जगाम ।

अन्यत्र । जनजाते प्रजासमूहे शुचा शोकेन सारवं आरवेण सहितं यथा स्यात् तथा रुदति सति रामो रामपालः तत् पुण्यं जलं गङ्गोदकं अवगाह्य प्रविश्य विरहं सहन्ते इति विरहसहाः ये परिजनास्तैः दुर्विषहं यथा तथा स्वभुवं आत्मकर्मोचितां गतिमित्यर्थः जगाम ॥१०॥

V. 10. A. While the crowd of people in great sorrow was weeping, Rāma, the Paramātmān Himself, returned to his own abode (i.e. attained heaven), having plunged into the holy river (Sarayū)—alas! that was a sight quite unbearable—along with all his dependants.

B. While all his subjects were loudly weeping in bitter sorrow, Rāmapāla, having plunged into the holy water,—in a manner quite unbearable to his own men suffering from the great affliction—went to the world according to his own deserts (i.e. died).

अथ रक्षिता^३ कुमारोदितपृथुपरिपन्थिपार्थिवप्रमदः ।

राज्यमुपभुज्य “भरतोस्य सूनुरगमदिव[] तनुत्यागात् ॥११॥

अथेति । अथ आकुमारं कुमारदशाया आरभ्येत्यर्थः उदितपृथुपरिपन्थी समुत्थितबहुविघ्नः पार्थिवप्रमदः पृथिवीसम्बन्धि सुखं यस्य सः तादृशः रक्षिता रक्षकः अस्य रामस्य सूनुरनुजो भ्राता भरतः राज्यमुपभुज्य तनुत्यागात् दिवं स्वर्गमगमत् ।

अन्यत्र । अथ रक्षिता रक्षकः दितः खण्डितः पृथूनां प्रबलानां परिपन्थिपार्थिवानां शत्रुनृपतीनां प्रमदः प्रहर्षो येन सः भरतः भरणशीलस्य अस्य राज्ञः रामपालस्य सूनुः पुत्रः कुमारः कुमारपालदेवः राज्यमुपभुज्य तनुत्यागात् दिवमगमत् ॥११॥

1 MS रुदति

2 MS ०हुँहं

3 HS रक्षता which appears to be untenable.

4 MS भरस्य. We have restored ‘तो’, which is required both for metre and sense.

- V. 11. A. Then his younger brother, Bharata, the saviour (of mankind), who had, since his boyhood, encountered great obstacles to his earthly happiness, attained heaven on his giving up the mortal frame, after having successfully ruled the kingdom.
- B. Then the son of this ruler (lit. upholder), Kumāra (Kumārapāla), the protector, who cut short the happiness of many hostile kings, went to heaven, giving up his mortal frame after having enjoyed his sovereignty.

अपि शत्रुघ्नोपायाद्गोपालः स्वर्जगाम तत्सूनुः ।

हन्तुः[] कुम्भीनस्यास्तनयस्यैतस्य सामयिकमेतत् ॥१२॥

अपीति । तत्सूनुः तस्य भरतस्य सूनुर्भ्राता शत्रुघ्नोऽपि गोपालः पृथ्वीपालकः अपायान् वियोगान् भ्रातृवियोगादित्यर्थः “विश्लेषे तु विप्रयोगविरहवियोगाः, विगमोऽपगमोऽपायः” इति यादवः—स्वर्जगाम ममार । कुम्भीनस्याः तनयस्य कुम्भीनीयास्तदाख्यायाः राणस्वसुः तनयस्य लवणासुरस्य हन्तुः विनाशकस्य एतस्य शत्रुघ्नस्य एतत् स्वर्गप्रयाणं सामयिकं प्रतिज्ञोचितं ।

अन्यत्र । तत्सूनुः तस्य कुमारपालस्य नन्दनः गोपालोऽपि शत्रुघ्नोपायान् शत्रुघ्नः शत्रुनिपातन उपायस्तस्मात् स्वर्जगाम, तादृगुपायावलम्बनं तस्य मृत्युहेतुरासीदित्यर्थः । कुम्भीनस्य गजाध्यक्षस्य गजेन्द्रस्य वा नक्रपतेर्वा कस्यचित् हन्तुः मारकस्य—“दन्ती कुम्भी करो रदी” इति “नक्रे तु कुम्भी कुम्भीरो गोमुखश्च महामुखः” इति च यादवः—अस्तनयस्य दुर्विनीतस्य एतस्य एतत् मरणं सामयिकं समयोचितम् काल-प्रभावजनितमित्यर्थः ॥१२॥

- V. 12. A. His younger brother, Śatrughna, the ruler of earth, also died of the great affliction and went to heaven. This (death) of the slayer of the son of Kumbhīnāsī (i.e. Lavaṇāsura) occurred as the result of the compact (made).

- B. Even his (Kumārpāla's) son, Gopāla by name, met with his death as the result of his efforts to exterminate enemies. The (death) of this ill-disciplined person, who was the killer of the chief of the elephant force, occurred under the influence of time¹.

¹ It appears that king Gopāla met with a premature death while encountering either an elephant or a crocodile.

अथ तस्य रामनृपतेर्दनुसून्वर्द्नावतारस्य ।

अपरः प्रजाप्रमोदाङ्कुरकन्दो नन्दनोयमनुरूपः ॥१३॥

निखिलनृपलक्षणधरः पुरुषातिशयो जितारिषड्वर्गः ।

विधुतजगदन्धकारो धृतधीरोदात्तनायकप्रकृतिः ॥१४॥

कुशली कुशोकशल्यं रामविरामोद्भवं^१ निराकुर्वन् ।

अम्भोधिमेखलाया भुवः प्रभुरभूदभिया मदनः ॥१५॥

अथेति । अथ तस्य दनुसून्वर्दनस्य दानवमर्दनस्य नारायणस्य अवतारस्तस्य रामनृपतेः दाशरथेः अपरः अनुरूपो नन्दनः प्रजाप्रमोदस्य योऽङ्कुरस्तस्य कन्दो मूलं प्रजाप्रीत्युत्पादक इत्यर्थः, निखिलानि सकलानि नृपलक्षणानि राजचिह्नानि धरतीति एवंभूतः निखिलराजचिह्नोपेतः पुरुषातिशयः पुरुषसिंहः जितः अरीणां कामक्रोधादीणां षड्वर्गो येन एवम्भूतः, विधुतः दूरीकृतः जगतः अन्धकारो येन सः, धृता धीरोदात्तस्य अविकल्पादिनानागुणान्वितस्य नायकस्य प्रकृतिर्येन सः कुशली कुशलमयः कुशः तन्नामकः कुमारः राम-विरामोद्भवं रामविशोगजनितं अकशल्यं शोकशङ्कुं निराकुर्वन् दूरीकुर्वन् सन् अभिया निर्भयेन अम्भोधिमेखलाया भुवः चतुःसमुद्रपरिवेष्टितायाः पृथिव्याः मदनः हर्षणः प्रभुरभूत् ईश्वरो जातः ।

अन्यत्र । अथ तस्य दनुसून्वर्द्नावतारस्य दनुसूनुवोऽत्र दानवसदृशा विद्रोहिणः कैवर्त्तजना तदर्द्नाय तद्विमर्द्नाय अवतारः आविर्भावो यस्य तस्य अपरः कुमारपालदेवतः अनुरूपो नन्दनः मदनः मदनपालः राम-विरामोद्भवं रामस्य रामपालस्य विरामोद्भवं गङ्गास्य तनुत्यागजनितं कुशोकशल्यं कोः पृथिव्याः शोकशङ्कुं निराकुर्वन् दूरीकुर्वन् भुवः प्रभुरभूत् पृथ्वीश्वरो बभूव । सर्वमन्यत् समानम् ॥१३-१५॥

V. 13-15. A. The other worthy and blessed son of that king Rāma—the Incarnation of the Destroyer of demons, Kuśa by name, who was, as it were, the very root of joy sprouting up for all his subjects, possessed all auspicious marks of a king, was the best type of man, conquered the group of six internal foes, dispelled the darkness of the world, and was a hero of the *Dhīrodātta* type—became without fear the exhilarating Lord of Earth with ocean as her belt, while extricating the dart of grief resulting from the loss of Rāma.

1 MS has विरामविद्भवं—which makes the metre faulty.

- B. Then Madanapāla, the other worthy and blessed son of that king, Rāmapāla, who was born to hammer those veritable sons of Danu, (i.e. the Kaivartas), ¹became without fear the lord of the sea-girt earth, removing the dart of grief from the earth caused by the demise of Rāmapāla.

²अभिषेकसम्भारवितानैर्विश्वाशापूरणपुरा ।

दिशतात्यर्थमनाथावनात् ³जनयता जनानन्दम् ॥१६॥

हेलाविलूनबलवत्पद्मावलिबलदमित्रचक्रेण ।

राजावतंसलक्ष्मीभारैकधुरीणतां दधानेन ॥१७॥

दोषास्पर्शोत्कर्षितममहिमातिशयप्रकाशमानेन ।

द्विजपरिकरपरिपालनरुचिनोच्चैर्मण्डलाधिपतिना च ॥१८॥

सख्या च शस्त्रभालक्ष्म्याशाभूतेन चारुवृत्तेन ।

‘सु(स)हितपरमश्रमेण च सुवर्णजातेन विधिवदध्यर्ण’ ॥१९॥

सिंहीसुतविक्रान्ते नाज्जुनधाम्ना भुवः प्रदीपेन ।

कमलाविकाशभेषजभिषजा चन्द्रेण बन्धुनोपेतम् ⁸ ॥२०॥

चण्डीचरणसरो[ज]प्रसादसम्पन्नविग्रहश्रीकम् ।

न खलु मदनं साङ्गेशमीशमगाज्जगद्विजयलक्ष्मीः ॥२१॥ कुलकम् ॥

1 The other qualifying clauses are the same as in A.

2 The letters अभिषे० are now totally lost, although they are in HS. The whole verse has been restored in a smaller hand at the bottom of the leaf.

3 MS has ‘यं’ before this word and it should be omitted as in HS.

4 MS ०पन्द्वा० 5 The portion राजा० to परिपा० was erroneously put before verse 16, but corrected and re-written in its proper place.

6 The उकार is not distinct.

7 MS ०दाज्ञोन

8 MS ०ताम्

अतः परमेष्ठो मदनः (अर्थात् कामदेवः) तत्सहायभूतेन चन्द्रेण चन्द्रमसा सहितः, अन्यतश्च चन्द्रेण बन्धुनोपेतः राजा मदनपालदेवस्तथा कुशश्च प्रस्तूयते। मदनराजपक्षे चन्द्र इति चन्द्रनामा कश्चिन्नरपतिः, कुशपक्षे चन्द्रकेतुः, अनयोर्विशेषणानान्तु प्रायशस्तुत्यर्थत्वं ज्ञेयम्। चन्द्रेण कीदृशेनेति अभिप्रेक्ष्यादि श्लोकपञ्चकेन वर्ण्यते।

अभिप्रेक्षेति। अभिप्रेक्ष्य सोमाभिपवाङ्मभूतस्य सम्भारेण ये वितानाः पौर्णमासादयो यागाः सोमयागाश्च तैः “अस्त्री वितानमुल्लोचे विस्ताराध्वरयोः क्षणे” इति वैजयन्ती, विश्वासापूरणपुरा विश्वासां सर्वासां आशानां दिशां पूरणे पुरति अग्रगामी भवति यस्तेन अत्यर्थं सातिशयं दिशता दर्शयता चन्द्रालोकेनेति शेषः अनाथावनात् अनाथानां अतिदोनानां आलोकदानादिना अवनात् रक्षणात् जनानन्दं जनयता, चन्द्रेण वृषेतं मदनमगाद् जगद्विजलक्ष्मीरेत्युत्तरेण सम्बन्धः।

अन्यत्र। अभिप्रेक्ष्य राज्याभिप्रेक्ष्य सम्भारस्य सामग्रा वितानैः विस्तारैः विश्वेषां सर्वेषां जनानां आशानां मनोरथानां पूरणे पुरति अग्रतो गच्छति यस्तादृशेन अत्यर्थं प्रयोजनातिरिक्तं दिशता वितरता धनादिकमभिप्रेक्षोत्सवे, तथा अनाथानां निःसहायानामवनात् रक्षणात् जनानन्दं जनयता चन्द्रेणेति पूर्ववदन्वयः ॥१६॥

V. 16. A. (To Madana (Cupid) associated with his friend and ally, the Moon,) who, with the *yajñas* (*vilānas*) held in his honour with ample provisions for *abhiṣeka*, is always going forward in filling up all quarters, showing all objects to the fullest advantage, and causing delight to all men by offering protection to the helpless persons.

B. (To Madanapāla, as also to king Kuśa associated with his kinsman Candra i.e. *maṇḍalāṭhipati* Candra, and Candra-ketu respectively as his friend)—who caused jubilation among the people by spreading out (on a grand scale) the rich collection of materials for the coronation ceremony, being (always) forward in fulfilling all expectations, offering gifts more than necessary, and offering protection to the helpless people.

हेलेति। हेलया विलूनं विच्छिन्नं बलवत् तेजस्वि पद्मावलीनां बलदं उत्कर्षाधायकं मित्रचक्रं सूर्यमण्डलं येन तादृशेन, तथा राजावतंसो राजशेखरो महादेवस्तस्य लक्ष्मीभारस्य शोभासमृद्धेः एकधुरीणतां धुरन्धरतां वधानेन चन्द्रेण।

अन्यत्र । बलवती पद्मानां पद्माकारेण रचितानां सैन्यव्यूहानां आवलिः श्रेणिः यस्य तत् बलवत्पद्मावलि, हेलया अवलीलया विलूनं विध्वस्तं बलवत्पद्मावलि^१ बलत् वर्द्धमानं अमित्रचक्रं रिपुमण्डलं येन तादृशेन, राजावतंसस्य राजश्रेष्ठस्य यो लक्ष्मीभारः राज्यभारस्तस्य एकधुरीणतां दधानेन मुख्याधिकारिणेत्यर्थः ॥१७॥

V. 17. A. (The moon) who (by his rise) obscures with ease the mighty solar disc, which is the invigorator of the great multitude of lotus plants, and who plays the prominent part of being the sole contributor to the eminence of beauty to Mahādeva (the 'moon-crested' god).

B. (The king) who easily extirpated the whole host of the enemies, going strong with their immense hordes arrayed in lotus-shape, and who was eminently fit to be in sole charge of the fortunes of a jewel among kings.

दोषेति । दोषाया रात्रेः स्पर्शेन सस्पर्केण उत्कर्षितमः उत्कृष्टतमो महिमा यस्य स तादृशश्च अतिशयेन प्रकाशमानश्चेति तथाभूतेन द्विजा^२ एव परिकराः परिजनास्तेषां परिपालने रुचिः कान्तिर्यस्य तादृशेन, चन्द्रस्य द्विजराजाभिधानादेवमुच्यते, उच्चैरिति दूरप्रसारि मण्डलं त्रिष्वं तस्याधिपतिना ।

अन्यत्र । दोषास्पर्शेन दोषैरस्पृष्टतया उत्कर्षितमः महिमा यस्य स तादृशश्च अतिशयेन प्रकाशमानश्च तेन द्विजपरिकरस्य ब्राह्मणतमूहस्य परिपालने रुचिः स्पृहा—“रुचिः कान्त्यास्त्रिपोर्भासि तितिडीके स्तृशश्रियोः” इति वैजयन्ती—यस्य तादृशेन, उच्चैर्मण्डलाधिपतिना च महामाण्डलिकेनेत्यर्थः ॥१८॥

V. 18. A. (The moon), that great Lord in the midst of a far-extending halo, who shines excessively, whose glory reaches its climax with the touch of night, and whose splendour lies in guarding his own men who are twice-born.

B. (Candra), the ruler of a large *maṇḍala* (i.e. a *mahāmāṇḍalika*), whose great delight lies in the protection of the great multitude of the twice-born class, who shines in the fullest measure, whose greatness, without a touch of fault, reaches the very climax.

^१ पद्माये लक्ष्मीदेव्यै यो बलिः पूजोपहारः तेन बलत् वर्द्धमानं पद्मावलिबलत्, अवलीलया विलूनं विच्छिन्नं बलवत् तथा पद्मावलिबलत् अमित्रचक्रमरातिमण्डलं येन तादृशेन—R.G.B.

^२ द्विजपरिवाराणां पत्निसमूहानां चकोरादीनामित्यर्थः परिपालने रुचिः कान्तिर्यस्य तादृशेन । “ज्योत्स्नापानमदालसेन वपुषा मत्ताश्चकोराङ्गनाः” इति विद्वशालभञ्जिकायाम् ।—R.G.B.

सख्येति । शस्त्राणां मदनदेवस्य कुसुमायुधानां भालक्ष्म्याः कान्तिसमृद्धेः आशाभूतेन सख्या चन्द्रेण, ओषधिपतित्वाच्चन्द्रस्येत्याशयः । पुनः कीदृशेन तेन ? चारुवृत्तेन चारुणा वर्तुलेन च परमः अत्यन्तः श्रमो येषां ते परमश्रमाः सुहिताः स्मृताः परमश्रमाः अतिश्रान्ता जनाः येन तादृशेन चन्द्रिकासेवनेन हि श्रान्तजनानां श्रमापनोदनं भवतीत्याशयः, “सुहितेऽतिहिते तृप्ते” इति विश्वः—सुवर्णजातेन सुवर्णात् उत्तमवर्णात् ब्राह्मणात् जातेन अत्रिजातेन इत्यर्थः, विधिवदर्घ्येण विधिवत् अर्घ्येण अर्चनीयेन ।

अन्यत्र । सख्या मित्रेण शस्त्रभा शस्त्रप्रभैव लक्ष्मीस्तस्याः राजलक्ष्म्याः इत्यर्थः आशाभूतेन आशास्पदेन चारुवृत्तेन चारुचरित्रेण सुहितपरमश्रमेण सुहितः अतिहितकरः परमः उत्कृष्टः श्रमःशस्त्राभ्यासो यस्य तादृशेन, सहित इति पाठे तु सोढ इत्यर्थः । सुवर्णजातेन सुवर्णदेवस्य पुत्रेण विधिवदर्घ्येण विधिवत् अर्घार्हेण ॥१६॥

- V. 19. A. (The moon), who is born of the highest caste (he being the son of Atri and the king of Brāhmaṇas, Dvijarāja), is fit to be worshipped according to the Vedic formulas, is beautiful and of round shape, who is Cupid's (Madana's) companion, and is the only hope¹ for the effulgent beauty of (Cupid's flowery) weapons and by whom those who are greatly fatigued, are relieved and held up.
- B. (Candra), the son of Suvarṇadeva, fit to be adored as a friend and as one who is the hope of Royal fortune, which consists in the splendour of weapons, of charming manners, and well trained in military exercises.

सिंहीसुतेति । सिंहीसुतेन राहुणा विक्रान्तेन आक्रान्तेन अज्जुनधाम्ना धवलकिरणेन भुवः प्रदीपेन प्रदीपतुल्येन, तथा कमलानामविकाश तस्य यद् भेषजं औषधं तस्य भिषक् वैद्यस्तेन, चन्द्रोदये हि कमलानामविकाश इति कविप्रसिद्धिः—बन्धुना चन्द्रेण उपेतम्, कामोद्दीपकत्वाच्चन्द्रस्य कामबन्धुरिति ख्यातिः ।

अन्यत्र । सिंहीसुतस्य इव सिंहशिशोरिव विक्रान्तं विक्रमः पराक्रमो यस्य तादृशेन, अज्जुनधाम्ना पार्थतुल्यप्रभावेण कमलाया लक्ष्म्या विकाशभेषजस्य भिषजा तज्ज्ञेनेत्यर्थः भुवः प्रदीपेन तत्तुल्येनेत्यर्थः एवम्भूतेन चन्द्रेण² चन्द्रनामकेन राज्ञा बन्धुना बान्धवेन उपेतं युक्तम् ॥२०॥

¹ The moon being the Lord of the plant world is said here to be the “only hope” for the flower plants.

² This Candra has been identified with the son of Suvarṇadeva, and grandson of Mahana, ruler of Aṅga. (Vide R.G.B.'s article ‘Madanapāla's Coronation and Identification of Candra’ in I.H.Q. vol. v p. 35 ff.)

- V. 20. A. (Madana), associated with the moon as his friend and ally, who, that luminary of white rays, is the light of the world, who is (liable to be) assailed by Rāhu and who is the physician (in possession) of the secret of the preventing of the opening of the lotuses.
- B. (King Madanapāla) associated with his kinsman, Candradeva, who (Candradeva) was as strong as a lion-cub, possessed the valour of Arjuna, was, as it were, a light of the world and was a past master in the art of developing (lit. opening up) the resources of wealth.

चण्डीति । चण्डाः पार्वत्याश्चरणसरोजयोः पादपद्मयोः प्रसादेन सम्पन्ना संयुक्ता विग्रहश्रीः देहशोभा यस्य तम्, हरकोपानलेन भस्मीभूतदेहोऽपि यो देवीप्रसादात् कान्तिमयं देहं पुनः प्राप्तमित्यर्थः साङ्गेशं साङ्गानां शरीरिणां ईशं अधिपं—सर्वं हि शरीरिणः कामवशगा इति भावः—एवम्भूतं मदनमीशं मदनदेवं न खलु जगद्विजयलक्ष्मीः अगात् इति काकुः, अगादेवेत्याशयः ।

अन्यत्र । चण्डाः भवान्याः चरणसरोजयोः प्रसादेन सम्पन्ना सङ्गता विग्रहश्रीः युद्धे जयलक्ष्मीर्यस्य तादृशम्, मदनपालपक्षे देवीप्रसादात् सम्पन्ना जातोत्कर्षा विग्रहश्रीः विग्रहात् विग्रहपालात् आगता श्रीः राज्यलक्ष्मीर्यस्य तादृशमित्यर्थो वा, साङ्गेशं साङ्गं स्वाम्यादिसप्ताङ्गयुक्तं ईशं प्रभावान्वितञ्च मदनमीशं मदनपालं राजानं, कुशराजपक्षे मदनं हर्षणं ईशं राजानं न खलु जगद्विजयलक्ष्मीः अगात् इति काकुः पूर्ववत् । मदनपालपक्षे साङ्गेशं अङ्गाधिपसहितमित्यर्थश्च ॥२१॥

- V. 21. A. Was it not a fact that the fortune of world-conquest came to Madana, who was restored to the beauty of his form through the grace of the lotus-like feet of Caṇḍī, and was domineering over all corporeal beings ?
- B. Was it not a fact that the fortune of world-conquest came to my Lord Madanadeva, backed up as he was by the king of Aṅga, (or, in the case of Kuśa my good-humoured Lord, a king with all *rājyāṅgas* fully established)—who had fortune in the war assured to him by the grace of Caṇḍī's lotus-like feet (or in the case Madanapāla with whom the fortune of Royalty of Vighrapāla III became mature by the grace of Caṇḍī's lotus-like feet) ?

स तथा सिन्धूद्भूष्णुमभो[कां] भर्तुं प्रजामल'म्भूष्णुम् ।

कुमुदस्वसारमुररीकुर्वन्नासीदसीमसामाक्षः ॥२२॥

स इति । तथा सः कुशः सिन्धूद्रूष्णुं सिन्धोः सरितः उद्रूष्णुं उद्रूतां सरयूनदीगर्भात् उद्रतामित्यथः
अभीकां निर्भीकां प्रजां सन्ततिं भर्तुं प्रसोतुं अलम्भूष्णुं समर्थां कुमुदस्वसारं कुमुदनाम्नो नागस्य भगिनीं
कुमुदतीं उररीकुर्वन् पत्नीत्वेन स्वीकुर्वन्, असीमसामाक्षः असीम सीमारहितं साम शमगुणो येषां तादृशाः
अत्यन्तशान्ताः अक्षाः सर्पाः यस्य सम्बन्धे स तादृश आसीत् । “अक्षो ज्ञातार्थ-शकटव्यवहारेषु पाशके
रुद्राक्षद्राक्षयोः सर्पे विभीतकतरावपि । चक्रे कर्पे पुमान्” इति मेदिनी ।

अन्यत्र । तथा सः मदनपालः सिन्धूद्रूष्णुं प्रजां सिन्धुसन्ततिं पालनृपतिं, समुद्रप्रसूता हि पालवंश्याः
नरपाला इति कविना स्वयमेवोक्तं प्रथमपरिच्छेदस्य चतुर्थश्लोके—भर्तुं धारयितुं अलम्भूष्णुं पर्याप्तं, कुमुद-
स्वसारं कुमुदं पृथ्वीहर्षकं स्वसारं स्वीयमुःकृष्टरत्नजातं उररीकुर्वन् अधिकुर्वन् असीमसामाक्षः असीमसाम्नि
निरनिशये सान्त्वे अक्षिणी यस्य स तादृशः भेददण्डादिरहितः साम्नि दत्तदृष्टिरेवासीत् ॥२२॥

V. 22. A. Kuśa, again, was (quite happy) with the serpent world which was in complete peace with him, after having accepted, as his wife, Kumuda's sister, who rose from the river and was fit to bear offspring, which was fearless.

B. Madanapāla had his eyes on conciliation without limit, (after) taking over the charge of his own (royal) treasure, which was a delight to the world, and was fit and adequate to maintain the progeny of the ocean (i.e., the descendants of the Palas) who were fearless.

स मनोभूरनिरुद्धप्रभवो विषमायुधो^१ रतिप्रणयी ।

सुमनःसमयं [प]रमयुज्यत क्षमापति^२माकुलग्रामः॥२३॥

स इति । स मनोभूः मनसिजः अनिरुद्धप्रभवः अनिरुद्धस्य तन्नाम्नस्तनयस्य प्रभवः जनक इत्यर्थः
पञ्चबाणत्वात् विषमायुधः विषमाणि विषमसंख्यकानि आयुधानि अस्त्राणि यस्य तादृशः, रतिप्रणयी रतिपतिः
आकुलग्रामः आकुला ग्रामा ग्राम्यजना येन तादृशश्च, तथा परं श्रेष्ठं सुमनसां पुष्पाणां समयमिति सुमनः-
समयं कुसुमाकरं वसन्तं क्षमापतिं चन्द्रमसं च (सर्व्वे राजवाचकाश्चन्द्रवाचकाश्चेति अभिधानात्) अथवा वसन्तरूपं
राजानं अयुज्यत ताभ्यां तेन वा सह मिलितः ।

अन्यत्र । स मनोभूः प्रजानां मनस्थः कन्दर्पसदृशो वा अनिरुद्धप्रभवः अव्याहतप्रभावः विषमायुधः
त्रिषमाणि भोषणानि आयुधानि अस्त्राणि यस्य तादृशः अस्त्रशस्त्रैर्दुर्धर्ष इत्यर्थः, रतौ जनानुरागे प्रणयी
आकाङ्क्षी, आकुलप्राप्तः सन् आकुला प्रामा जनपदा यस्य तादृशः सन् परं अपरं सुमनःसमयं सुमनसां देवानां
समयः आचार इव समयः आचारो यस्य तादृशमर्थात् देवचरित्रं “समयाः शपथाचारकालसिद्धान्तसंविदः”
इत्यमरः—क्षमापतिं राजानं अयुज्यत तेन सन्दधौ ॥२३॥

- V. 23 A. That mind-born deity, who was the father of Aniruddha, had weapons of odd number, was the lover of Rati, and made the rustic (or the vulgar) people quite restless, united himself with the supreme season of flowers.
- B. He (Kuşa as well as Madanapāla, being like the mind-born deity), always present in the minds of his subjects, having irresistible powers, wielding formidable weapons, a solicitor of people's affection, made alliance with a great king of godly character, when he (Madanapāla) found his rural kingdom thrown into great agitation.

धुतमानप्रमदेनानेन न कोपोहितः सहजधैर्यात् ।
प्रकटितबलाहिताशी लोभञ्जितवा[न]नाहताविद्धम् ॥२४॥

धुतमानेति । धुतमाना गतमानाः प्रमदाः मानिन्यो येन तादृशो अनेन कामदेवेन को जनः सहज-
धैर्यात् नैसर्गिकगाम्भीर्यात् न अपोहितः न च्यावितः, अपितु सर्व्व एव तथाकृतः इत्यर्थः । प्रकटितबलाहिताशीलः
सः प्रकटितबलः सुव्यक्तपराक्रमश्च तथा अहिताशीलश्च अहितेषु^१ शत्रूषु अशीलः दुःशीलः प्रचण्ड इति यावत्
तादृशः सः अनाहताविद्धं जनं अनाहतं तथा अनाविद्धं कुत्राप्यप्राप्तपराजयमपि जनं भञ्जितवान् पराजितवान् ।

अन्यत्र । धुतो दूरोज्झितो मानः अहंकारः प्रमदः प्रमत्तता च येन तथाभूतेन अनेन राज्ञा सहज-
धैर्यात् स्वभावसिद्धगाम्भीर्यात् हेतोः कोपो न हितः न धृतो दर्शित इति यावत् । अनाहताविद्धं अर्थात्
स्वग्रमक्षतशरीरं यथा स्यात् तथा । (इदं अहिताशीत्यशनक्रियाविशेषणम्) । प्रकटितबलाहिताशी अयं राजा
प्रकटितं प्रकाशितं दम्भादिति शेषः बलं यैस्तथाभूतान् अहितान् शत्रून् अश्नाति प्रसते यस्तादृशः अयं राजा
लोभं जितवान् जितलोभोऽयं राजा केवलं प्रकटितबलदर्पान् शत्रून् संहरतिस्म ॥२४॥

- V. 24. A. Who was not shaken off from his inborn fortitude by him (Cupid), who humbled the pride of the young damsels? He, who with manifest strength (or having displayed his valour) is without mercy towards his enemies, has beaten one (hitherto) unbeaten and un-injured.
- B. By him (Kuśa as well as Madanapāla), who had shaken off pride and conceit, no (sign of) irritation or anger was betrayed on account of his innate gravity. He conquered avarice, while always crushing to death, himself remaining unhurt and uninjured, those enemies who showed any sign of strength.

मदन^१स्त्वमिति वितथश्चि^२त्रममारात्मकोऽप्यकामोऽपि ।

अपि शम्बराभ्युदयमप्यङ्ग^३[] सकलं दधाति निरपायम् ॥२५॥

मदनेति । त्वं मदन इति वितथं मिथ्यैव अभिधीयसे इति शेषः । तत्कुतः ? श्लोकत्रयेण तद्धेतूपन्यासः क्रियते । ^३“मदनः”.....“मारः”.....“कामः”.....“शम्बरारिः” “अनङ्ग” इत्येते हि पर्यायाः मदनस्य प्रसिद्धा एव । त्वं तु अमारात्मकः अहिंस्रस्वभावः अथच, न मारः आत्मा स्वरूपं यस्य तादृशः, अपि च अकामः कामरिपुणाऽवाधितः, अथच कामाद् भिन्न एव, अपि च स भवान् शम्बराभ्युदयं शम्बरस्य उदकरय अभ्युदयं कुपतडागादिखननेन वृद्धिं दधाति जनयति ; “शम्बरं सलिले पुंसि मृगदैत्यविशेषयोः” इति मेदिनी, अथच शम्बरस्य दैत्यविशेषस्य अभ्युदयं वृद्धिं दधाति, कामस्तु शम्बरारिस्त्वस्मिन् शम्बराभ्युदयोऽनुपपन्न एव, सकलं अङ्गमपि राज्याङ्गानि स्वाम्यमात्यदीनि सर्वाण्येव निरपायं शाश्वतं यथा तथा दधाति धारयति । कामः पुनरनङ्ग एव । इत्येतत् सर्वं चित्रम् ॥२५॥

- V. 25. A. That you (Kuśa as well as Madanapāla) are Madana is false. For, while you are non-violent by nature, “Māra” (the violent) is the name of Madana ; while you are free from passion, Kāma (or passion) is another name of Madana ; while you (by means of irrigation) maintain a good and increasing supply of water (which they call Śambara), the latter (Madana) is the sworn enemy of Śambara ; while you hold the seven *aṅgas* (limbs or constituent parts of a State) all intact, the latter has lost all his limbs (Anaṅga).

¹ MS त्वा

² MS श्चित्रं, HS ०ञ्चिन्त[न]

³ The poet means to suggest that the different names of Madana i.e. *Māra*, *Kāma*, *Śambarāri* and *Anaṅga* do not apply to king Kuśa and Madanapāla.

अमु[ना] शङ्करनयनाशिताङ्गजातः क्रियेत पर एव ।

अगणेया बाणावलि^१स्य परस्यैव पञ्चतां तनुते ॥२६॥

अमुनेति । अमुना राज्ञा कुशेन मदनपालदेवेन च परः शत्रुरेव शङ्करनयनाशिताङ्गजातः शं शुभं करोतीति शङ्करः शुभावहः नयः नीतिमार्गः तेन नाशितं विध्वस्तं अङ्गजातं राज्यस्य स्वाभ्यमात्याशङ्कसमूहः यस्य एवम्भूतः क्रियेत सम्पाद्येत । न तु मदनवत् स्वयमेव शङ्करनयनाशिताङ्गजातः शङ्करस्य तृतीयनयनोत्थेन वह्निना दग्धसध्वाङ्कः । अस्य राज्ञः अगणेया असङ्ख्येया बाणावलिः परस्यैव शत्रोरेव पञ्चतां पञ्चत्वं मृत्युमिति यावत् तनुते विधत्ते । पञ्चबाणस्य तु बाणावलिः नासङ्ख्येया किन्तु पञ्चसंख्यका एव ॥२६॥

V. 26. A-B. By him, again, his enemy was left destitute with all the seven limbs of his state destroyed by means of the former's blissful state-policy, (while Madana had all his limbs destroyed by (the fire from) the eyes of Śaṅkara ; (while Madana's arrows are limited to five), innumerable are the arrows of this (king), that spread death (lit. the state of being resolved into the five elements) among his enemies.

उद्यन्महाबल ईरयति^२ स्म^३ जन्यास्यतो [मदम]^४ रीणाम् ।

कालिन्द्यामुत्सेकादमुदनासीरोहितौघनुदवाहि ॥२७॥

उद्यन्महाबल इति । उद्यन् महस्तेजो यस्य स उद्यन्महा उद्दीप्यमानतेजाः बलो दलरामः जन्यास्यतो जन्यस्य प्रियजनस्य वधूरेवत्या^५ इत्यर्थः आस्यतो मुखात् मदं मदितां तत्पात्रमित्यर्थः ईरयतिस्म आक्षिपतिस्म— “जन्यो वरवधूजातिप्रियभृत्यहितेषु च” इति विश्वः—इतिहासपुराणेषु सवधूकबलदेवस्य वारुणीव्यसनित्वं प्रसिद्धम् ।

1 MS ०नलि०

2 MS इरायाति

3 MS “च”. For both metre and sense we have changed it into “स्म”.

4 HS has restored “बल”, in place of which we suggest “मद” which would give much better sense. For, without a reference to his wine-cup the picture of Baladeva would be incomplete.

5 Revatī was the wife of Baladeva who shared in the drinking revelry of her husband. (Cf. *Meghadūta*—verse 49— हित्वा हालामभिमतरसां रेवतीलोचनाङ्गाम्).

अरीणां उत्सेकात् मदभरात् कालिन्यां यमुनायां अहितौघनुत् अहितकारिणो जलौघस्यापनोदकः सीरो हलः
अवाहि आकर्षि, तथा अमुदना नास्ति मुदा आमोदो यस्य स तादृशो ना नरः धृतनरवपुर्धमुनौघ इत्यर्थः अवाहि
अन्तिकमाकृष्टस्तेन बलरामेणेत्याशयः^१ ।

अन्यत्र । उदन्महाबलः उदयोन्मुखः पराक्रान्तश्च स नृपः कुशः मदनदेवश्च जन्यास्यतः संप्राममुखे
अरीणां मदं गर्व ईरयतिरम क्षिपतिरम । तथा कालिन्यां यमुनायां उत्सेकान्मदगर्वात् हितौघनुत् मित्रवर्गधर्षकः
अमुदनासीरः निरामोदः अग्रयोद्धृगणः अवाहि वाहितः तेन राज्ञा कुशेन^२ मदनपालेन च इति शेषः ॥२७॥

- V. 27. A. Balarāma, impetuous in his strength, snatched away wine from the mouth of his dear one (Revatī); and on account of the insolence of his enemies, his weapon, (the formidable) plough-share was led through the river Yamunā, overcoming its hostile waves; and a human from in distress (which was assumed by the river Yamunā) was dragged (near himself).
- B. That (king, Madanapāla as well as Kuśa), who was rising and was in possession of immense strength cast off the arrogance of the enemies in the front of battle (By him again) were driven away in the river Kālindī the warriors of the front rank who destroyed a large number of the friendly forces.

अपरो रामः^३ सम्यक्कृतकालाच्छादनामुक्तिः ।

इत्येष मदनपालोऽपि न वामालम्बितः प्रजापालः ॥२८॥

1 Balarāma is noted for his many astonishing feats of strength, one of which is his dragging away the waves of the Yamunā under the influence of liquor by plunging his plough-share into the water, until the river assumed a human form and asked his pardon.

2 Kuśa is also noted for his fiery spirit and bravery in battle-field. What Kālindī exactly means in his case is not, however, clear.

3 सम्यक् कृता उचिता कालस्य तापसरूपिणः सर्वसंहारकस्य कालपुरुषस्य या आच्छादना मायावरण-मात्मगुप्तिरित्यर्थः तस्याः मुक्तिर्मोचनं कालस्य स्वरूपाविष्करणमित्यर्थः येन रामेण । तथाहि रामायणे उत्तरकाण्डे—“कालस्तापसरूपेण राजद्वारमुपागमत्” ११६।१, “तवाहं पूर्वके भावे पुत्रः परपुरज्जयः । मायासम्भावितो वीर कालः सर्वसमाहरः ॥” इति च ११७।२ Rāma recognised Kāla first (lit. by him the unveiling of Kāla's self-concealment was rightly made). Then Kāla announced before Rāma the wish of Brahmā that he should now leave this world as the time stipulated for his existence was up.—R.G.B.

अपर इति । सम्यक्कृते सुविहिते काले यथाकाले अल्ले सुनिर्मले अदनामुक्ती अदनं अशनं
आमुक्तिर्वसनञ्च येन तादृशः युक्ताशनवसन इत्यर्थः इति हेतोः एषः प्रजापालः एष राजा मदनपालोऽपि न
वामालम्बितः न स्त्रियामासक्तः अपरो रामः अन्यो रामः द्वितीयो बलराम इत्यर्थः । एको मदनपालो (बलरामो)
हि स्त्रियां रेवत्यामतीवासको मदनपालदेवस्तु स्त्रियामनासक्तः द्वितीयो बलराम इत्याशयः । तथाच—बलरामोपि
सम्यक्कृतकालाच्छदनामुक्तिः सम्यक्कृता सुसम्पादिता कालस्य नीलस्य आच्छादनस्य वसनस्य आमुक्तिः
परिधानं येन एवम्भूतः नीलाम्बर इत्यर्थः । “काले कृष्णासितश्यामनीलश्यामलमेचकाः” इति यादवः ।
“नीलाम्बर” इति बलरामस्यापरं नाम । मदनपालः “कामपालः” इत्यपि नामान्तरं तस्यैव । “रेवतीरमणो
रामः कामपालो हलायुधः, नीलाम्बरः” इत्यमरः ।

अन्यत्र । कुशक्षे—सम्यक्कृतकालाच्छदनामुक्तिः युक्ताशनवसनः इति पूर्ववदेव इति एषः
वामालम्बितः वामासु स्त्रीषु अलम्बितः असक्तः नापि मदनपालः कामपरायणः प्रजापालो राजा कुशः अपरो रामः
द्वितीयो रामः, रामात्मजोपि द्वितीयो रामः इत्याशयः । रामोऽपि हि सम्यक्कृतकालाच्छादनामुक्तिः सम्यक् कृता
सम्पादिता कालः “दशवर्षसहस्राणि दशवर्षशतानि च वत्स्यामि मानुषे लोके पालयन् पृथिवीमिमाम्” इत्येवं-
विधः समयः स एव आच्छादनाच्छादनं स्वरूपावरणं ततः सम्यक् मुक्तिः विष्णुस्वरूपे अदस्थानं यस्य स तादृशः
इत्येष न मदनपालः न “कामपालः” बलराम इति यावत्, बलरामादन्योऽयं रामो वामालम्बितः प्रजापालः
“वामया सीतारूपिण्या लक्ष्म्या अलम्बितः अनालम्बितः विरहितः अस्याः पातालप्रवेशात् प्रजापालः
सन्ततिप्रतिपालकः—“प्रजा स्यात् सन्ततौ जने”—इत्यमरः । रामावनारे हरिः लक्ष्मीविरहितः सन्तत्योर्लव-
कुशयोः प्रतिपालकः संवृत्त इत्याशयः ॥२८॥

V. 28. A. This king, Madanapāla, who had his food and garments absolutely pure and furnished at the right moment, was another Rāma (Balarāma) and was (at the same time), not addicted to women (as Balarāma was).

Balarāma, again, put on a dark-blue garment ; his another name was Madanapāla ; he was the maintainer of the creation (being an incarnation of Viṣṇu) and was attached to his consort (Revatī).

1 i.e. time extending over ten thousand and ten hundred years.

2 Bāmā, one of the epithets of Lakṣmī.

- B. This king (Kuśa)—the protector of his subjects,—had absolutely pure food and garments furnished at the right moment. He was not addicted to women, was not indulging in lasciviousness and was the second Rāma, (his father being the first).

Rāma (his father), again, was (the incarnation of Hari) other than Rāma, “the Protector of Kāma”, had his release from the veil of time well effected, and when bereaved of Lakṣmī i.e. Sitā, his consort, took charge of his sons.

दाता विपक्षभिदुरः समादानरतो वृषाध्वरतः ।

विलस^१जयन्ततनयं सहस्रदृष्टिर्दधाति पदमेन्द्रम्^२ ॥२६॥

अतः प्रभृति कुशमदनपालयोः अष्टदिकपालसाम्यं वर्णयते ।

दातेति । वृषा इन्द्रो हि सहस्रदृष्टिः सहस्रचक्षुः, दाता छेत्ता देवारीणामितिभावः, अविपक्षभिदुरः पर्वतपक्षशातनः, ^३अध्वरतः यज्ञात् समादानरतः ^४समादाने यज्ञीयांशग्रहणे रतः, तथा विलसजयन्ततनयं विलसन् विशेषण दीप्यमानो जयन्ततनयो यस्मिन् एवम्भूतं ऐन्द्रं पदं परमेश्वर्यमयं पदं दधाति ।

अन्यत्र । राजा कुशो मदनपालश्च सहस्रदृष्टिः चारैः सहस्रचक्षुः “राजान्श्चारचक्षुषः” इत्यर्थशास्त्र-वचनात्, दाता दानशूरः, विपक्षभिदुरः शत्रुभेदकारी, समादानरतः समादाने नित्यकर्मणि रतः—अथवा समं समानं यत् आदानं करादिग्रहणं तत्र रतः समकर इत्यर्थः—“समादानं समीचीनग्रहणे नित्यकर्मणि” इति विश्वः—वृषाध्वरतः वृषस्य धर्मस्य अध्वनि पथि रतः प्रवृत्तः, विलसजयं विलसन् विस्फुरन् जयो यस्मिन् तादृशं ततनयं ततो दूरविस्तृतो नयो नीतिर्यस्मिन् एवम्भूतं ऐन्द्रं पदं इन्द्रसम्बन्धि पदं दधाति ॥२६॥

- V. 29. A. Vṛṣā or Indra is the thousand-eyed deity, and is contented with his due share in the sacrifices. He is the destroyer of his enemies (the Asuras), the cleaver of the wings of mountains, and maintains his superb rank, with his son, Jayanta, shining out.

1 MS ०जयन्त०

2 HS ०न्द्रम्

3 वृषाध्वरतः बृहस्पतिप्रदर्शितनीतिपथावलम्बी इत्यर्थः । यतः इन्द्रो बृहस्पतिपुरोहितः । “अथ गीष्पतौ..... वृषः” इति यादवः—R.G.B.

4 समादाने यूपमध्ये रतः, यज्ञे इन्द्रस्य आहूतत्वात् । “यूपमध्ये समादानम्” इति यादवः—R.G.B.

- B. This thousand-eyed king (Kuśa as well as Madanapāla) liberal (to the poor), able to break his adversaries, contented with pursuing his duties day to day (or levying equal taxes), fondly attached to the path of virtue,—holds the position of Indra's authority, with glittering victory and far-reaching policy.

काष्ठान्तानुगतेजा आज्यारूढ^१प्रकर्षहेतिरयम् ।

अब्ध्रकुसुमायितोप[ला]लिको^२नलोहितोच्चरुचिः ॥३०॥

काष्ठेति । श्लोकोऽयं राजद्वयपक्षे अग्निपक्षे च व्याख्येयः ।

अयं अनलः अग्निः काष्ठान्तानुगतेजाः काष्ठमेवेति काष्ठान्तः अत्र अन्तशब्दः स्वरूपवाची, तमनुगच्छतीति काष्ठान्तानुगं काष्ठापेक्षि तेजो ज्वलनशक्तियस्य एवम्भूतः, आज्येन घृतेन आरूढप्रकर्षा अधिकं ज्वलन्त्यः हेतयो ज्वाला यस्य तादृशः “हेतिर्ज्वालांशुरायुधम्” इति वैजयन्ती—यश्च हितोच्चरुचिः हिता धृता उच्चा ऊर्द्ध-गता रुचिर्ज्वाला येन तादृशः, किन्तु अपलालिकः पलाल्या शुष्कधान्यगुच्छेन विरहितः सन् “स्तम्बस्तु गुच्छो धान्यादेर्नलः काण्डः अफलस्तु स पलः पलालः” इति हेमचन्द्रः—अब्ध्रकुसुमायितः खपुष्पवत् अस्तित्वशून्यः ।

अन्यत्र । अनलवत् अयं काष्ठान्तानुगतेजाः काष्ठान्तं दिगन्तमनुगच्छतीति काष्ठान्तानुगं दिगन्त-प्रसारीत्यर्थः तेजः प्रभावो यस्य सः, आज्यारूढप्रकर्षहेतिः आजौ युद्धे आरूढ उदितः प्रकर्षो यासां तथाभूता हेतय आयुधानि यस्य सः, अब्ध्रकुसुमायितोपलालिकः अब्ध्रकुसुमायिता आकाशकुसुमवदलीका उपलालिका^३ तृष्णा प्रजापीडनं वा यस्य स तादृशः—खपुष्पस्य यथा मिथ्यात्वं, एवं तस्य राज्ञो विषयतृष्णायाः प्रजापीडनस्य वा इत्यर्थः, अतश्च लोहितोच्चरुचिः लोहिते रुधिरे उच्चा तीव्रा रुचिः स्पृहा पक्षपात इति यावत् यस्य स तादृशः न भवति । विषयवितृष्णतया न तस्य अरातिरुधिरपाते पक्षपात इत्याशयः । खपुष्पवदसम्भवं तेन प्रजापीडनं यतो नायं रुधिरपातपक्षपातीत्याशयो वा ॥३०॥

- V. 30. A. The fire,—which (owes its strength to wood or) has its strength rising in proportion to the wood (supplied to it), whose flames, when (fed up) by butter rise up to a great splendour and which has its glow spreading on high—has no existence like the “sky-flower”, if not fed by straw.

1 MS ०रूढा०

2 MS लिबो

3 This word is not found in any of the San^{sk}rit lexicons known to us. It occurs with the two meanings given above only in the Sanskrit Dictionary of Monier Williams.

- B. This king (Kuśa or Madana) has made his power felt (lit. travel) right up to the end of the quarters, his weapons proving (lit. mounting) their high efficacy in war, though he has no great liking for bloodshed, and any oppression by him (or thirst of the king for riches) is as impossible as the sky-flower.

महिषीपत्यवतंसितपादाम्भोजः प्रमोदयन् मित्रम्^१ ।

साक्षात् स धर्मराजः समवर्त्ती जगति दण्डधरः ॥३१॥

महिषीति यमः स्तूयते । महिषीपतिः महिषः तेन अवतंसिते अवतंसीकृते शिरसि धृते इति यावत् पादाम्भोजे यस्य तादृशः, यमस्य महिषवाहनत्वात्, सः देवः साक्षान् धर्मराजः यमस्याख्येयम्, समवर्त्ती सर्वत्र समं वर्त्तत इति “समवर्त्ती” यमस्य आख्यान्तरम्, “धर्मराजः पितृपतिः समवर्त्ती परेतराट्” इत्यमरः— जगति पृथिव्यां “दण्डधरः” एतदपि यमस्य नामान्तरम्, “कालो दण्डधरः आद्वैतदेवो वैवस्वतोऽन्तकः” इत्यमरः— तथा मित्रं सूर्यं प्रमोदयन् नन्दयन् वर्त्तत इतिशेषः यमस्य वैवस्वतत्वादित्याशयः ।

अन्यत्र । सः कुशो मदनपालदेवश्च महिषीणां^२ राजदारणां पतिभिः राजभिरित्यर्थः अवतंसिते प्रणामावसरे शिरोभूषणीकृते पादाम्भोजे चरणपद्मे यस्य तदृशः साक्षात् धर्मराजः धर्मराजतुल्यः समवर्त्ती सर्वत्र समभावेन वर्त्तितुं शीलं यस्य स निष्पक्षपातः, जगति दण्डधरः राजदण्डं धरति यः स शास्ता, मित्रं प्रमोदयन् सुहृन्नरपतिं परितोषयन् वर्त्तते ॥३१॥

- V. 31. A. The veritable Dharmarāja (Yama), the lotus-feet of whom are made the ornaments of its head by his buffalo, who delights the sun-god (his father) ; he, as the Dispenser of justice³, is called ‘Dharmarāja’ ; holding the balance even, he is called ‘Samavartī’ ; and wielder of the rod, he is known as ‘Daṇḍadhara’.

- B. That king (Kuśa or Madanapāla), the lotus-feet of whom are made their head ornaments by (other) kings, makes his allies rejoice ; the wielder of the royal sceptre, he is impartial in his dealings with the world and is the veritable Dharmarāja, sternly exercising his judicial authority.

^१ MS मित्रम् ^२ ‘महिषीपतिना महिषीदेवाधिपतिना अवतंसिते’—N.G.B.

^३ It may be noted here that in mediaeval iconography of Bengal, the god, Yama, is shown as holding evenly in his hand a balance (undoubtedly the balance of justice).

स हितकुमुदारोहो दोषा[च]रसञ्चारवाञ्छः ।

¹अतिबहलकटकवलनोल्बणभीकारी रमेत पुण्यजनः ॥३२॥

स इति । सः पुण्यजनः स प्रसिद्धो राक्षसो नैर्ऋतो दिक्पतीनां अन्यतमः—“रक्षःसन्तौ पुण्यजनौ” इति यादवः—हितकुमुदारोहः हितं प्रियं कुमुदाख्यं दिग्गजमारोहति यः सः “ऐरावतः पुण्डरीको वामनः कुमुदोऽञ्जनः पुष्पदन्तः सार्वभौमः सुप्रतीकश्च दिग्गजः” इत्यमरः, दोषाचरसञ्चारवाञ्छः दोषाचराणां निशाचराणां सञ्चारे सञ्चारे परिचालने वाञ्छा यस्य स तादृक्, अतिबहलानां बहुसङ्ख्यकानां कटानां शवानां कवलनेन प्रसनेन उल्बणभीकारी उत्कटभयजनकः सन्—“कटःश्रोणौ क्रियाकारे किलिञ्जेऽतिशये शवे” इति विश्वः—रमेत यथेच्छं विहरेत् ।

अन्यत्र । स पुण्यजनः साधुशीलो जनः पुण्यजनो नैर्ऋत इव रमेत सुखी भवतु । किम्भूतः सः ? हितकुमुदारोहः कुशपक्षे हितो धृतः कुमुदस्य तन्नाम्नो नागस्य कुमुद्वतीसहोदरस्य आरोहः समुच्छ्रयः सम्पदतिशय इत्यर्थो येन स तादृक्, मदनपालपक्षे तु हितो धृतः कौ पृथिव्यां या मुत् तस्या आरोहः अतिरेको येन सः—“आरोहः...आरोहणे गजारोहे दीर्घत्वे च समुच्छ्रये” इति मेदिनी । अतिबहलं अतिविशालं यत् कटकं सेना तस्य वलनेन सञ्चरणेन उल्बणं स्फुटं यथा तथा भीकारी भयङ्करः—“निम्मोके कटकस्त्वद्रिनितम्बे बहुभूषणे सेनायां राजधान्याञ्च” इति हेमचन्द्रः । दोषाचरसञ्चारवाञ्छः दोषमाचरन्ति ये ते दोषाचरास्तेषां सञ्चारे सम्यगगतौ सम्यक् प्रवृत्तौ वा वाञ्छा यस्य सः तादृक्, अथवा दोषायां चरसञ्चारं चारप्रणिधिं तत्त्वान्वेषणाय वाञ्छति यः सः ॥३२॥

V. 32. A. May the demon (Nairṛta) who is riding Kumuda, (his favourite elephant), desirous of leading other night-rovers, frightening (all) in the extreme by devouring dead bodies in great number,—be merry.

B. May that king (Kuşa as well as Madanapāla), who is of virtuous nature,—causing great rejoicings in the world (or, in the case of Kuśa,—producing great prosperity of Kumuda, the brother of Kumudvatī)—desirous² of guiding the misguided to the right path—inspiring awe manifestly by the movement of his exceedingly large forces,—be happy.

¹ ०ल्व० is doubtful in MS.

² Or “who likes sending out spies at night”.

अपि के रतिपरमया समवति^१ वरमाशामनाश्रितं^२ लोकम् ।

अपि च कविचक्रवर्त्युद्भवभूरं प्रचेताः स्यात् ॥३३॥

अपीति । अपि प्रचेताः वरुणः “प्रचेता वरुणः पाशी” इत्यमरः—पश्चिमाधिपतिः जलाधिपतिश्च वरुणः अयासं अयः शुभावहो विधिः वरुणपूजादिकं वा तस्मिन् आसः स्थितिर्यस्य तं अयान्वितं—“अयः शुभावहो विधिः” इत्यमरः—रतिपरं आत्मनि अनुरागपरायणं स्वभक्तमित्यर्थः के जले अवति रक्षति । स हि वरुणदेवः सत्येन ‘माभिरक्षेति आत्मानं स्तुवन्तं “अयान्वितं” जलदिव्यकारिणं जले रक्षति । तथा आशं पश्चिमाशं अवति । तथा वरं वरयते यः स वरः तं वरार्थिनं अनाश्रितलोकं निराश्रयजनं अवति रक्षति—“वरं वृण्वन्ति तं देवा वरदश्च वरार्थिनाम्” इतीदं वरुणस्य माहात्म्यम् । अपि च एष जलेशो वरुणः कविचक्रवर्त्युद्भवभूः कविचक्रवर्तिणो ब्रह्मणः उद्भवभूः उद्भवक्षेत्रं स्यात् । अप्सु निसृष्टबीजाद्वि ब्रह्मण उद्भवोऽभूत् ।

अन्यत्र । रतिपरया अनुरागवत्या मया राजलक्ष्म्या उलक्षितः, अत्रोपलक्षणे तृतीया, एष कुशो मदनदेवश्च वरं श्रेष्ठं आशामनाश्रितं लोकं निराशं जनं समवति संरक्षति । अपि च एष प्रचेताः प्रशस्तचेताः कविचक्रवर्तिनां कविश्रेष्ठानां उद्भवः उत्पत्तिक्षेत्रं भूः भूमिः राज्यं वा यस्य तादृशः स्यात्, उदारचेतसो वदान्यस्य राज्ञो राज्ये तादृशकविचक्रवर्तिनां सम्भवः स्यादेव इत्यर्थः ॥३३॥

V. 33. A. Pracetas (the god, Varuṇa) protects one who is devoted (and invokes his mercy) and abides by the ordinance (relating to Varuṇa-pūja), who also protects the (western quarter) and the man who is helpless and begs for his mercy, and in whose region the Brahmā (lit. the poet-sovereign) was born.

B. He (king Kuśa as well as Madanapāla) is the veritable Pracetas—who possesses a large heart, and with Lakṣmī (Mā) remaining ever devoted to him, protects good men who are hopeless, and whose kingdom is the birth-place of the poet-laureates.

१ MS शमवति

२ MS वरमाशा०

३ This refers to जलदिव्य (water-ordeal) as described in Yājñavalkya Smṛti and Mitākṣarā :—

सत्येन माभिरक्ष त्वं वरुणेत्यभिगायकम् । नाभिद्वन्द्वोदकस्थस्य गृहीत्वोदं जलं विशेत् ॥ Yājñavalkya II. 110.

स्पर्शन एष ख्यातः सुमनोवर्त्म व्रजन् कुरङ्गवरः ।

^१भङ्गान्दोलनतरलाकारि ^२मदारारिसन्ततिस्तेन ॥३४॥

स्पर्शनेति । एष कुरङ्गवरः कुरङ्गाणां वातमृगाख्यानां वरः वेगाधिव्याय अभीष्टः सुमनोवर्त्म पुष्पवीथिकां व्रजन् तां स्पृशन्नित्यर्थः स्पर्शनः स्पर्शतन्नाम्ना ख्यातः, तेन वायुना मदाराः गजाः—“मदारो द्विरदे धूर्त” इति मेदिनी—तेषां अरयः गजारयः वृक्षविशेषास्तेषां सन्ततिर्वनं भङ्गेन आन्दोलनेन पुनःपुनर्दोलनेन च तरला चञ्चला इति भङ्गान्दोलनतरला अकारि कृता, यद्वा मदारा गजा एवारयः तेषां सन्ततिरर्थान् गजयूथमपि तेन महाबलतया चञ्चलीकृतं यूथभङ्गेन ।

अन्यत्र । एष राजा कुशो मदनपालश्च स्पर्शनः दानशील इति ख्यातः, तथा सुमनोवर्त्म बुधजनक्षुण्णं मार्गं व्रजन् गच्छन्—“सुमना देवमालत्योः स्त्री देवबुधयोः पुमान्” इति वैनयन्ती, कुरङ्गवरः कुः पृथ्वी तद्रूपो यो रङ्गो नाट्यशाला तत्र वरः वरपुरुषो नायकः यद्वा कौ पृथिव्यां रङ्गेण युद्धेन वरः प्राधान्यं प्राप्तः । तेन राज्ञा मदारारिसन्ततिः धूर्त्तारिगणः भङ्गान्दोलनतरला भङ्गेन पराजयेन आन्दोलनेन इतस्ततः सञ्चलनेन तरला चञ्चला अकारि कृता ॥३४॥

V. 34. A. The well-known Wind-god who blows among the rows of flower plants, is a great object of attraction to a species of deer. He is, again, one by whom the large *Gajāri* trees (or the rogues of elephants) are rendered restless by breaking them down and rocking them to and fro.

B. He (Kuśa as well as Madanapāla) is known as very liberal, and he follows in the footsteps of the wise, and is the hero (or the chief actor) on the world-stage. By him the whole host of his enemies, who were great scoundrels, were made quite unsteady by defeats and unrests.

विहितावदातगोत्रस्थितिरर्घितगुणनिधिः शिवप्रणयी ।

अयमेव सार्वभौमस्कन्धोपरि राजते^३ सोदन्^४ ॥३५॥

1 MS has a superfluous भ before भङ्ग.

2 MS मदावारि०

3 MS ‘ति’ which makes the metre defective.

4 MS शीदः

विहितेति । विहिता कृता अवदातगोत्रे धवलगिरौ कैलासे स्थितिर्येन तादृशः, अर्घितगुणनिधिः अर्घिताः पूजिता गुणा येषां तादृशा निधयः पद्मादिशेवधयो यस्य सः, शिवप्रणयी शिवस्य प्रणयी सत्त्वा त्र्यम्बक-सख इति कुबेरस्य नामान्तरं, तद् यथा अमरे “कुबेरस्त्र्यम्बकसखः”—अयमेव कुबेर एव सार्वभौमस्कन्धोपरि सार्वभौमस्य तन्नाम्नो दिग्गजस्य स्कन्धोपरि सीदन् उपविशन् राजते शोभते ।

अन्यत्र । विहिता कृता अवदातगोत्रस्य निजनिर्मलकुलस्य स्थितिः स्थैर्यं येन स तादृक्, अर्घित-गुणनिधिः अर्घितः पूजितस्तथा गुणानां निधिः गुणाकरश्च, शिवप्रणयी शिवभक्तः मङ्गलाकांक्षी वा, अयमेव राजा कुशो मदनपालदेवश्च सार्वभौमस्कन्धोपरि सार्वभौमानां राजाधिराजानां स्कन्धोपरि सर्वेषामेव तेषामुपरि सीदन् तिष्ठन् राजते शोभते ॥३५॥

V. 35. A. (He is as Kubera)—(lit. a devotee of Śiva), takes his residence in the white mountain (Kailāsa) and possesses treasures, called *nidhis*, which are praised for their many excellences. He alone shines on the shoulder of (his favourite elephant) Śarvabhauma.

B. He (king Kuśā as well as Madanapāla) is praised as a mine of virtues, always wishes for whatever is good (or is devoted to Śiva) and has effected the stability of his spotless family. He alone shines, seated on the head of the lords paramount.

या भोग[व]ती सुरणदीक्षिता मर्त्यमश्नुते^१ या ताम् ।

रमयति कपर्दकरोटिभृतां महावाहिनीमीशः ॥३६॥

येति । ईशः ईशानः कपर्दकरोटिभृतां कपर्दे आत्मनो जटाजूटे तथा करोट्यां कपाले शिरोऽस्थिनीत्यर्थः भृतां धृतां—“कपर्दोऽस्य जटाजूटः” इत्यमरः, “कपर्दो ना करोटिः स्त्री कपालोऽस्त्री शिरोऽस्थिनी” इति च यादवः—तां महावाहिनीं महतीं वाहिनीं नदीं गङ्गां रमयति प्रसादयति, या महावाहिनी भोगवती पाताले भोगवतीति लब्धसंज्ञा तथा सुरणदी^२ सुरलोके नाम्ना मन्दाकिनी नदी, या च महावाहिनी ईक्षिता दृष्टा सती नरलोके-नेति शेषः नरलोकदृष्टिगोचरतां गता सतीत्यर्थः मर्त्यमश्नुते भागीरथीति नाम्ना मर्त्यलोकं व्याप्य तिष्ठति यद्वा या क्षिता वासेन मर्त्यं पृथिवीलोकं अश्नुते ।

अन्यत्र । या महावाहिनी आभोगवती आभोगः पूर्णता अस्या अस्तीति परिपूर्णावयवा यन्नवनी वा “आभोगो वारुणलत्रे पूर्णतायन्नयोरपी”ति विश्वः सुरणदीक्षिता च सुरणे न्याययुद्धे दीक्षिता धृतवता या च मर्त्यं भूलोकं अभ्रुते व्याप्नोति जयतीत्यर्थः । ईशः प्रभुः कुशो मदनदेवश्च कपर्दकरोटीभृतां देतनैः कपर्दकमुद्राभिः रोटिभिः रोटिकाभिश्च भृतां कृतभृतिकां तां महावाहिनीं महतीं सेनां रमयति तोपयति । रोटिकाशब्दः भावप्रकाशे कृतान्नवर्गं द्रष्टव्यः—“शुष्कगोधूमचूर्णेन.....सिद्धैषा रोटिका प्रोक्ता.....दीप्ताग्नीनां प्रपूजिता” ॥३६॥

- V. 36. A. Iśa (Iśāna = Mahādeva) amuses that great Goddess of the river, held on the matted hair and skull, who is known as Bhogavati (in the lower world), who is Suranadi or Mandākinī (in heaven), and who being watched (by all) pervades the entire mortal world (and is known as Bhāgirathī).
- B. He (king Kuśa as well as Madanapāla) keeps in high spirits that grand army (Mahāvāhinī) which is maintained by cowries (as wages) and daily bread, in complete by itself and initiated in righteous warfare, and pervades the (entire) mortal world.

पातालस्येनो मिलितः स ^१महानागवाहिनीनेता ।

स बिभर्त्ति भूतधात्रीमधिसेते तं हरिः श्रिया सहितः ॥३७॥

पातेति । महानागानां विपुलाकृतीनां नागानां सर्पाणां वाहिनी सेना तस्या नेता अधिनायकः सः पातालस्येनः पातालराजो वासुकिः मिलितः श्रियः स्वर्गधारत्वात् इत्यर्थः । यतः सः नागराजो वासुकिः भूतधात्रीं पृथिवीं बिभर्त्ति स्वशिरसि धारयति, श्रिया लक्ष्म्या सहितः समेतः हरिः नारायणः तं नागराजं अधिसेते शेषशय्याशायी हि श्रीहरिः ।

अन्यत्र । महती विपुला या नागवाहिनी गजसेना तस्या नेता नायकः ^२आलस्य अनल्पस्य—“आलं स्यादनल्पहरितालयोः”इति हेमचन्द्रः—पाता प्रतिपालयिता बहुप्रतिपालक इत्यर्थः इनः प्रभुः सः कुशो मदनपालश्च साक्षात् पातालस्येनः पातालेश्वरो वासुकिरिव मिलितः साक्षात्कृतः । तथाहि सः राजा भूतधात्रीं पृथिवीं बिभर्त्ति पालयति श्रिया सहितः लक्ष्मीयुक्तः हरिः विष्णुः तं कुशं मदनपालदेवञ्च अधिसेते अधितिष्ठति, मदनपालपक्षे श्रिया सहितः श्रीमान् हरिः तन्नामधेयो भीमसुहृत् तं अधिसेते तं मदनपालदेवमाश्रित्य तिष्ठति ॥३७॥

^१ MS माहा०

^२ राजद्वयपक्षे “पाता आलस्ये नो मिलितः” इत्येवं वा पदच्छेदः आलस्ये नोमिलितः

अमिलितः अनलसः इत्यर्थः । R.G.B.

- V. 37. A. That (Vāsuki), the Lord of the nether world, is the leader of the great army of the stupendous-sized serpents, and is adhered to as one, who bears (on his head) the mother earth, and on whom Hari with Lakṣmī sleeps.
- B. He, king (Kuśa or Madanapāla), who has a large number (of people) to protect, who is the commander of the vast army of elephants, and who appears like Vāsuki, the Lord of Pātāla. (For) he (the king) bears the burden of Earth and Hari¹ accompanied by Lakṣmī rests on him.

अवनतहंसश्रेणिर्विबुधज्येष्ठः^२ पितामहो धाता ।

कीर्त्तित एष ब्रह्माण्डगताखिललोकचित्रकृन्महिमा ॥३८॥

अवनतेति । अवनता वशंवदा हंसश्रेणिर्यस्य सः अवनतहंसश्रेणिः हंसवाहनत्वात् तस्य, विबुधज्येष्ठः सुरज्येष्ठः पितामहः इति ब्रह्मणो नामद्वयं—“सुरज्येष्ठः परमेष्ठी पितामहः” इत्यमरः—धाता विधाता, एष देवः ब्रह्माण्डगतस्य अखिललोकस्य आलेख्यभूतस्य चित्रकृत् चित्रकरः महिमा ऐश्वर्य्यं यस्य तादृक् कीर्त्तितः स्तुतः । चित्रकृत् इव महिमा यस्य स इति वा ।

अन्यत्र । अवनता प्रणतिनम्रा हंसश्रेणि निर्लोभराजवृन्दं यस्य सः अवनतहंसश्रेणिः—“योगिभेदे खगे हंसो निर्लोभनृपसूर्ययोः” इति शाश्वते—विबुधज्येष्ठः पण्डितश्रेष्ठः पितामहः राजपक्षे पिता आमहः इति पदच्छेदः,—“प्रजानां विनयाधानान् पोषणाच्च” स पिता, आमं आमयं व्याधिं हन्ति यः स इति आमहः—एषः राजा कुशो मदनपालदेवो वा ब्रह्माण्डगतस्य अखिललोकस्य सर्व्वजगत इत्यर्थः चित्रकृन् आश्चर्य्यकरो महिमा महत्त्वं यस्य सः, सर्व्वथा अद्भुतकर्मासौ कीर्त्तितः लोके गीतः ॥३८॥

- V 38. A. (Brahmā) with his submissive row of swans (as his vehicle) is called “the “Grand Old God”, “the world’s grand sire”, and “the Preserver”. He is praised as the Artist, who in His omnipotence (lit. whose omnipotence) has drawn the pictures of various worlds in the universe (Brahmāṇḍa).
- B. This (king, Kuśa as well as Madanapāla), before whom the crowd of pious kings bowed low, as he is the wisest man, the father of his subjects, the preserver of all stamping out pestilence and disease, and is lauded as one possessing the glory of working miracles amongst all peoples inhabiting the earth.

1 (In the case of Madanapāla) Hari (once a great friend of Bhīma) resorts to him (Madanapāladeva) as his protector.

2 MS पितामा०

वृत्तं निस्तारणं विलीनो दोषाकरः सुकृतमुदितम् ।
सति मित्रे स्मिन् जगतां कृतकमलोन्मेषकैरवकृते ॥३६॥

वृत्तेति । कृतः कमलानां उन्मेषः उन्मीलनं कैरवाणां कुमुदानां च क्लेशो निमीलनं येन तथाभूते अस्मिन् जगतां मित्रे सति सूर्यं विश्रमाने निस्तारेण वृत्तं ताराणां अभाव इति निस्तारं तेन वृत्तं ताराणां मन्तर्धानं जातम्, दोषाकरः विलीनः चन्द्रमा अस्तमितः, उदितं उदयश्च सुकृतं सुष्ठुकृतं विदितम् ।

अन्यत्र । कृतो जनितः कमलाया लक्ष्म्या उन्मेषो विकाशः तथा कैरवानां कृतवानामरीणां वा क्लेशः पीडा येन तादृशे—“कैरवः कितवे शत्रौ कंरवं सितपङ्कजे” इत्येकार्थसंग्रहे हेमचन्द्रः— अस्मिन् कुशे मदनपालदेवे च जगतां मित्रे जगद्बन्धौ सति विश्रमाने निस्तारेण वृत्तं इति भावे कः, उपायो जातः “निस्तारणं तु निस्तारे तरणोपाययोरपि” इत्यनेकार्थसंग्रहे—दोषाकरः दुष्कृतिनिर्हरः विलीनः अन्तर्हितः, सुकृतं पुण्यं उदितं लब्धोदयं च ॥३६॥

V. 39. A. While the Sun-god of the world is shining causing the day-lotuses to bloom and night lilies to fade, the horizon becomes starless, the moon disappears, and (thus) his ascendancy is well-established (lit. well done).

B. He (king Kuśa as well as Madanapāla) being the friend of this world, and causing Lakṣmī to bloom and enemies to fade, relief takes place, all sources of vice vanish and righteousness prevails.

अपि स तनुते न राजीवमलङ्कुरुते सम्भावितवीथीम् ।
शुचिपक्षैकप्रणयी हरिणोपेतान्तरो [रा]जा ॥४०॥

अपीति । शुचिपक्षः शुक्लपक्षः तस्य एकः प्रणयी प्रणयवान् हरिणेन मृगेण उपेतान्तरः लाञ्छितमध्यभागः मृगाङ्क इत्यर्थः स राजा चन्द्रः “राजा प्रभौ च नृपतौ क्षत्रिये रजनीपतौ यक्षे शक्रे च पुंसि स्यात्” इति मेदिनी, राजीवं पद्मं न तनुते, चन्द्रोदये हि पद्मं निमीलति, सम्भावितवीथीं सम्भावितां सम्यक्पूतां वीथीं अध्वानं देवानामिति शेषः “वीथी पन्थध्वनोरपीति” वैजयन्ती, देववर्त्म आकाशं अलङ्कुरुते दीपयति ।

1 MS मिन्द्रे

2 Ms च० HS's reading makes the metre defective.

अन्यत्र । शुचिपक्षैकप्रणयी विशुद्धपक्षैकानुरागो हरिणा विष्णुना उपेतान्तरः युक्तचित्तः, मदन-
पालदेवपक्षे हरिर्योहि प्राक् भीमसुहृन् पश्चात् मदनदेवस्य अन्तरङ्गो जातस्तेन उपेतान्तरः अधिकृतहृदयः स
राजा कुशो मदनपालश्च नराजीवं नराणां आजीवं जीविकां वृत्तिमिति यावत् “आजीवो जीवनं वार्त्ता जीविका
वृत्तिवेतने” इति हेमचन्द्रः—तनुते विधत्ते सम्भावितवीथीं सम्भावितानां सम्मानितानां सज्जनानां वीथीं पंक्तिं
पूजनीयजनमण्डलीमित्यर्थः अलङ्कृते शोभयति ॥४०॥

- V. 40 A. The moon who is attached to the bright half of the month and who has deer as a mark on his disc, does not make the day-lotuses bloom and decorates the sky (lit. the pathway of the gods) which is sacred.
- B The king (Kuśa as well as Madanapāla) provides for the livelihood of men, attaches himself solely to the side of virtue, has his mind engrossed in Hari¹ (God) and adorns the society of esteemed persons.

इत्थं सर्वाशानां तासां परिपालकत्वमातन्वन् ।

²राजत्यसकृत् सुकृत[स]मुदित³ चैषणो⁴ लोक⁵पालानाम् ॥४१॥

इत्थमिति । इत्थं पूर्वोक्तरीत्या तासां सर्वाशानां सर्वेषां जनानां आशानां परिपालकत्वं परिपूरकत्वं
आतन्वन् विदधन् सर्वेषामेव आशाः परिपूरयन् लोकपालानामेव लोकापालानां आदर्शभूतानां नलयुधिष्ठिरादि-
नरेन्द्राणां एवणः अन्वेषकः सुकृतसमुदितं पुण्यसमुच्चयभूतः प्रजानामिति शेषः कुशो मदनदेवो वा असकृत्
सदैव राजति शोभते ।

1 (In the case of Madanapāla) who has his heart possessed by (his present friend) Hari.

2 MS राजत्यशः

3 The restoration of one letter “स” her improves both metre and sense.

4 To obviate all difficulties here we propose to make it dental न (एष नो). Then the construction will be : (1) (प्रजानां) सुकृतिसमुदायभूत एष नो राजा लोकपालानां नरेन्द्राणां मध्ये राजति—This king of us shines among all the great kings as the sum total of (the subjects') merits—(2) एष नो राजा लोकपालानां इन्द्रादीनां सुकृतिसमुच्चयभूतो राजति—This our king shines representing all the glorious achievements of the Dikpālas put together.

5 MS लोका०

अथच । इत्थं पूर्वोक्तरीत्या तासां सर्वाशानां सकलदिशां परिपालकत्वं रक्षकत्वं सर्वदिक्पतित्वं आतन्वन् धारयन् लोकपालानां इन्द्रादिसर्वदिक्पतीनां प्रमावादशभूतानां एषणः अन्वेपकः सुकृतसमुद्भूतं तेषां सत्कृत्यसमुच्चयभूतश्च कुशो मदनदेवो वा असकृन् राजति ॥४१॥

- V. 41. A. In this way always he (Kuśa as well as Madanapāla) shines, assuming the role of fulfilling the hopes of all, as one striving to get to the good old kings (as his ideal), and as one who represents the sum total of the religious merits (of his subjects).
- B. In this way he (Kuśa as well as Madanapāla), shines always assuming the protectorship of the different quarters, as one who aspires to (the glorious rank) of the guardian deities of the quarters and represents the sum total of the glorious virtues of them all.

अथवा रामस्यायं साक्षात् पुरुषोत्तमावतारस्य ।

पुत्रः पुरुषोत्तम 'एवात्मा वै जायते पुत्रः ॥४२॥

इतः षड्भिः श्लोकैः राज्ञो विष्णुतुल्यत्वं श्रेष्ठमुखेन स्थापयति ।

अथवेति । अथवा साक्षात् पुरुषोत्तमावतारस्य विष्णोरवतारस्य रामस्य दाशरथेः पुत्रः अयं कुशः पुरुषोत्तमः विष्णुरेव । तथाहि श्रुतिः “आत्मा वै जायते पुत्रः” ।

अन्यत्र । अथवा साक्षात् पुरुषोत्तमावतारस्य रामस्य पुरुषेण उत्तमः पुरुषपुङ्गवस्तस्यावतार आविर्भावस्थानं तादृशस्य रामपालस्य पुत्रः अयं मदनपालः पुरुषोत्तमः एव पुरुषपुङ्गव एव, अन्यन् यथापूर्वम् ॥४२॥

- V. 42. A. Or he (Kuśa) being the son of Rāma, the incarnation of Puruṣottama (Viṣṇu) is himself also Puruṣottama incarnate.—For (as the śruti says)—‘the (father’s) self is reborn as the son’.
- B. He (Madanapāla) being the son of Rāmapāla, in whom appeared the best in man, is himself also the best of men. For (as the śruti says) ‘the (father’s) self is reborn as the son’.

स तथाहि सदानन्दककरः^१ परपाञ्चजन्यमुद्रहति ।
सहितसुदर्शन एकः कलयति कौमोदकीं देवः ॥४३॥

स इति । तथाहि स एको देवः पुरुषोत्तमो विष्णुः सदानन्दककरः सदा नन्दकस्तत्रामकः खड्गः करो यस्य तादृशः सन् तथा सहितसुदर्शनः हितेन हितक्रेण सुदर्शनाख्यचक्रेण सह वर्त्तमानस्तथाभूतश्च सन् परपाञ्चजन्यं परं श्रेष्ठं पाञ्चजन्यशङ्खमुद्रहति धारयति तथा कौमोदकीं गदां कलयति विभर्ति ।

अन्यत्र । तथाहि स एको देवः राजा कुशो मदनपालश्च सदानन्दककरः सतामानन्दकः आनन्दकरः करो बलिर्यस्य तादृशः सन् परपाञ्चजन्यमुद्रहति परान् शत्रून् पान्ति आश्रयादिदानेन पालयन्ति ये ते परपाञ्चजेपां परेषां अरातिप्रतिपालकानां च जन्यं तान् प्रति युद्धं उद्रहति विदधाति, यद्वा परेषां शत्रूणां पाञ्चं पञ्चत्वं यत्र तादृशं जन्यं परपञ्चककरं युद्धं विदधाति, तथा सहितसुदर्शनः सन् हितेन मङ्गलेन सह वर्त्तमानः हितैर्मात्यादिभिवर्त्तमानो वा सहितश्च सुदर्शनो मधुराकृतिश्च सन् कौमोदकीं कौ पृथिव्यां मोदकीं आनन्दकरीं क्रियां कलयति अनुतिष्ठति ।

V. 43. A. For, that one god, Viṣṇu, has always on his hand the Nandaka (sword), carries — the excellent Pāñcajanya (conch) and is always with his beneficent Sudarśana (disc) ; and he bears the Kaumodakī (mace).

B. He is the one great king whose taxes are pleasing to all good men, who carries on war of annihilation on his enemies (or carries on war against those who support his enemies), who is of beneficent nature and good-looking, and proceeds with his salutary work on earth to the universal joy.

त्राता दोषश्चतुरस्तु तादृक्शस्त्रधारिणो विभ्रतः ।
सततं विनतानन्दन आरूढोऽयं विभुर्जयति ॥४४॥

त्रातेति । त्राता लोकत्रायकः विनतानन्दने विनतापुत्रे गरुडे वाहनस्वरूपे आरूढः अयं विभुस्तु पुरुषोत्तमस्तु तादृक्शस्त्रधारिणः नन्दकायायुधवतः चतुरोः दोषः चतुःसंख्यकान् बाहून् विभ्रतः धारयन् सन् सततं जयति ।

अन्यत्र । त्राता रक्षकः अदोषः दोषरहितः चतुरः षट्पदः विनतानन्दनः प्रणतजनाह्लादकः ताटक् आरूढ तथा उच्छ्रितः अयं विभुस्तु कुशो मदनपालश्च शस्त्रधारिणः योद्धृपुरुषान् विभ्रतन् परिपालयन् सततं जयति सर्वोत्कर्षेण वर्तते ॥४४॥

V. 44. A. Ever triumphant is the Almighty (Viṣṇu), mounted on Garuḍa (lit. the son of Vinatā), the succourer with four arms wielding such weapons.

B. Ever victorious is the mighty lord (Kuṣa as well as Madanapāla), clever and tactful without a fault, gladdening the submissive people, who stands pre-eminent as the Defender (of the nation) maintaining fully armed warriors.

कलधौतच्छायाधारयशोभिरतिप्रकर्षतः शश्वत् ।

अयमम्बरं पिधत्ते हृदि विबुधरमोमा[म]पि¹ ॥४५॥

कलधौतेति । विबुधरमः सुरप्रियः अयं पुरुषोत्तमः कलधौतस्य हेमनः छायां कान्तिं धारयतीति कलधौतच्छायाधारयं हेमकान्तिधारि रत्नार्णभमित्यर्थः “कलधौतं रूयहेम्नोः” इति हेमचन्द्रः तथा शोभि च अम्बरं वसनं, तथा रतिप्रकर्षतः रागाधिक्यत् हृदि उरसि मां लक्ष्मीं अपि च शश्वत् सर्व्वदा पिधत्ते धारयति ।

अन्यत्र । विबुधरमः पण्डितप्रियः “विबुधः सुरपण्डितौ” इति वैजयन्ती—अयं कुशो मदनपालश्च अतिप्रकर्षतः उत्कर्षातिरेकः कलधौतच्छायाधार-यशोभिः रौप्यस्य शुभ्रकान्तिं विभ्रतीभिः क्रीत्तिभिः अम्बरं आकाशतलं पिधत्ते छादयति हृदि मतसि मां² इत्यस्मदो द्वितीयैकवचनं कविप्रियोऽसौ कविं मामपि पिधत्ते धारयति । अथवा हृदि मां राज्यलक्ष्मीमपि पिधत्ते इति पूर्व्ववद्व्याख्येयम् ॥४५॥

V. 45. A. This (Puruṣottama), the delighter of the gods, wears an apparel which is of the golden hue and beautiful, and clasps Lakṣmi to His bosom out of exuberance of love.

B. This lord (Kuṣa as well as Madanapāla) in his pre-eminence envelops the sky with silver white fame ; and fond of the learned, he clasps me (his poet))) bosom (or shuts up Lakṣmi in his heart).

सरसीरुहनयनो ^१विष्वक्सेनः सोदरः सुरेन्द्रस्य ।

लक्ष्मीसरस्वतीभ्यां ^२निश्रितोयमच्युतो भगवान् ॥४६॥

सरसीरुहेति । अयं भगवान् पुरुषोत्तमो विष्णुः सरसीरुहनयनः पुण्डरीकाक्ष इति विष्णोर्नाम विष्वक्सेनः अच्युतः इत्यपि विष्णोर्द्वे नामनी सुरेन्द्रस्य सोदरः इन्द्रावरजः उपेन्द्र इत्यस्यापरं नाम, लक्ष्मी-सरस्वतीभ्यां कमलाभारतीभ्यां निश्रितः सेवितः, विष्णोः द्वे एव पत्न्यौ लक्ष्मी सरस्वती च ।

अन्यत्र । अयं राजा कुशो मदनपालदेवो वा अच्युतः नास्ति च्युतं रखलितं यस्य सः अरखलितवृत्तिः भगवान् यशस्वी अध्यक्षी वा “भगो यन्ने यशोवीर्यार्कभूतिपु” इत्यादवः—सरसीरुहनयनः नलिनाक्षः विष्वक्सेनः विपुची समन्तात् प्रसारिणी सेना यस्य तादृशः सुरेन्द्रस्य सोदरः विष्णुसदृश इत्यर्थः लक्ष्मीसरस्वतीभ्यां निश्रितः तयोरेकाश्रय इत्यर्थः ॥४६॥

V. 46. A. He with the epithets—“Lotus-eyed” “Lord of the all-pervading army”, “Indra’s uterine (younger) brother”, “Imperishable” and “Almighty”—is served wholeheartedly by both Lakṣmī and Sarasvatī.

B. This lotus-eyed king (Kusā as well as Madanapāla), who may be likened with Viṣṇu, the younger brother of Indra, with his army moving everywhere, who is full of glory and without a flaw, is resorted to by Lakṣmī and Sarasvatī alike.

अमुनोत्क्षिप्तो ^३त्रासवता गोवर्द्धनो धरित्रीभृत् ।

प्राप्य ^५कालिङ्गफणभुजमपि कं ^६संजीवयेन्नायम् ॥४७॥

अमुनेति । अत्रासवता त्रासरहितेन घोरे तस्मिन् दुर्हिनागमेऽपीतिशेषः अमुना कृष्णरूपेण पुरुषोत्तमेन गोवर्द्धनः तदाख्यो वृन्दावनस्थो धरित्रीभृत् पर्वतः उत्क्षिप्तः उत्पात्य धृतः दुर्वर्षणत्राणाय । अयं पुनः कृष्णरूपो विष्णुः कालिङ्गफणभुजमपि केन जलेन आलिङ्ग्यते इति कालिङ्गः गरुडभिया “यमुनाहृदजलालीनः” कालियाख्यः फणभुक् सर्पस्तमपि प्राप्य स्वदशमानीय कंसं तदाख्यं नरपतिं न जीवयेत् मारयेत् इत्यर्थः ।

1 HS विष्णुस्तेन नः)

2 MS निश्रितमय०

3 Ms. क्षितो०

4 HS त्राम०

5 MS कलिङ्ग-हन०

6 MS कस०

अन्यत्र । आसवता धनुष्मता अमुना कुशेन मद्नेन वा आगोवर्द्धनः आगः पापं वर्द्धयते इति आगोवर्द्धनः पापशीलः धरित्रीभृन् राजा उत्क्षिप्तः उन्मूलितः, मदनपालपक्षे तु गोवर्द्धनस्तन्नामा नृपतिविशेषः अनेनोन्मूलितः । कालिङ्गफणभुजमपि कालिङ्गस्य भुजङ्गस्य फणं भुंक्ते यस्तं भुजङ्गभोगसंप्राप्तमपि अतिविपन्नमपित्यर्थः कं जनं प्राप्य प्रेक्ष्य अयं न संजीवयेत् संरक्षेत् । “कालिङ्गस्तु भुजङ्गमे” इति हेमचन्द्रः । मदनपालपक्षे तु कालिङ्गफणभुजं कं कलिङ्गदेशोद्भवं फणभुजं नागं राजानं कमपि प्राप्य आसाद्य न संजीवयेत् हन्यादेवेत्यर्थः । अत्रापि पूर्ववत् काकुश्चेत् तदा कालिङ्गं नागराजं प्राप्य तमपि संरक्षेदेवेति अर्थान्तरमपि सम्भवेत् ॥४७॥

V 47. A. By the fearless one (Paruṣottama), ¹mount Govardhana was lifted up; after getting the Kāliya serpent under his control, he would not let (king) Kāṇsa live.

B. By him (king Kuṣa as well as Madanapāla) armed with bow, the king, who multiplied sins, was uprooted, (or—in the case of Madanapāla, king named *Govardhana*² was destroyed or dethroned) Whom even though he is found on the expanded hood of a snake, shall *he* (the king) not save? (or in the case of Madanapāla, he would not let the ‘Nāga’ king of Kālīṅga live if he once get him (*the Kālīṅga king*) in his clutches—or would he not save Kālīṅga king, after getting him as his ally?).

इति मदनोदितवृत्तान्तसन्मतो ³वनकुशोदकशयः सततम् ।

दाता चिराय राज्यं राजा ⁴कुरुताञ्चितोरुतरकीर्तिरयम् ॥४८॥

इति रामोत्तरचरितं नाम चतुर्थः परिच्छेदः ।

1 This is the name of a hill near Mathurā. In order to save the Gopas from rain and storm Kṛṣṇa is said to have lifted up the hill and to support it on his finger for seven days.

2 Is Govardhana to be identified with the king of that name referred to in verse 7 of the Belava Inscriptions of Bhojavarman (E. I. Vol XII. p 40)? But he was a contemporary of Jātavarman, brother-in-law of Vigrahapāla III, grandfather of Madanapāla.

3 MS वन्दमतो ; HS's restoration of visarga after 'न्त' and correction of 'दन्मतो' into सन्देशतो make the verse metrically defective.

4 MS कुा०

इतीति । इति समाप्तौ चिता व्याप्ता उरुतरा विपुलतरा कीर्तिर्यस्य तादृशः अयं अवनकुशः रक्षिता कुशरूपो राजा चिराय राज्यं कुरुताम् निरविच्छिन्नं राज्यसम्भोगं कुरुताम् । कीदृशः स कुशः ? दाता दानशीलः अतएव सततं दक्षायः दे दानकर्मणि कं जलं शये पाणौ यस्य तादृशः दानकर्मणि व्यापृतत्वात् सदैव उदकपाणिरित्यर्थः “दं कलत्रे समाख्यातं दो दानच्छेददातृषु” इति पुरुषोत्तमदेवः, पुनः कीदृशः ? मदनोदितवृत्तान्तसन्मतः मदनः हर्षणः उदितः उन्नतो वृत्तान्त इतिहासो यस्य तादृशश्च सन्मतश्च सङ्गमैतः पूजितश्च यः तादृशः ।

अन्यत्र । इति वितोरुतरकीर्तिः अयं राजा मदनः मदनपालदेवः चिराय राज्यं कुरुताम् । कीदृशः सः मदनदेवः ? दाता अतएव सततं वनकुशोदकः वनकुशश्च उदकश्च शये पाणौ यस्य तादृशः, तथा दिनवृत्तान्त-सन्मतः दिनवृत्तानां खण्डितवृत्तानां नष्टचरित्राणां अन्तः अन्तकम्तथा सन् साधुर्मतः पूजितश्चेति विशेषणत्रयेण कर्मधारयः ॥४८॥

V. 48. A. May this king (Kuśa), the protector of his people,—who with his joyous exalted career is held in high esteem by the good and who being a liberal donor has his hands always wet while making gifts—rule long his kingdom with his great fame spread far and wide.

B. May this king (Madanapāla)—who is adored as pious and as the deadly enemy of men of impious character—and who being a liberal donor has his hands always wet with water and carrying forest Kuśa grass in the act of making pious gifts—rule long his state with his very great fame spread everywhere.

Here ends the fourth canto entitled “the later career of Rāma.”

१ अथवा अदितवृत्तान्तः अखण्डितचरित्रः, अन्तशब्दः अत्र स्वरूपवाची, “अन्तो अस्त्रावसिते मृत्यौ स्वरूपे निश्चयेऽन्तके” इति यादवः ।—R.G.B.

कविप्रशस्तिः ।

वसुधाशिरोवरेन्द्री¹मण्डलचूडामणिः² कुलस्थानम् ।
श्रीपौण्ड्र³वर्द्धनपुर-प्रतिवद्धः⁴ पुण्यभूवृत् हृदयः ॥१॥

वसुधेति । वसुधाया पृथिव्याः शिरोभूतं यद्वरेन्द्रीमण्डलं तस्य चूडामणिसदृशः श्रीपौण्ड्रवर्द्धनपुरे
प्रतिवद्धः संलग्नः बृहद्भट्टस्तत्रामको ग्रामविशेषः पुण्यभूः पुण्यक्षेत्रं कुलस्थानं जन्मभूमिरासीत् करैरितिशेषः ॥१॥

- V. 1. (The village) Brhadvaṭu, that land of holiness or bliss,—which was the crest-jewel of the *maṇḍala* of Varendri, the head of the earth and which was situated close to the city of Puṇḍravardhana, was the (poet's) native place.

तत्र विदिते विद्योतिनि नन्दिरत्नसन्ताने ।
समजनि पिनाकनन्दी नन्दीव निधिर्गुणौघस्य ॥२॥

तत्रेति । तत्र बृहद्भट्टग्रामे विदिते विश्रुते विद्योतिनि उन्नतिभास्वरे नन्दिरत्नानां सन्ताने गोत्रे
“सन्तानः सन्ततौ गोत्रे स्यादपत्ये सुरदुमे” इति मेदिनी, नन्दीव हरपतिशर इव गुणौघस्य गुणनिबद्धस्य निधिः
पिनाकनन्दीति ख्यातः पुरुषः समजनि सञ्जातः ॥२॥

- V. 2. In that (place) was born Pinākanandin—an abode of a multitude of virtues, like Nandin (Śiva's attendant)—in the well-known and illustrious family of the eminent Nandins.

1 MS ०न्दी०

2 MS ०ममणिः

3 MS ०ण्ड०

4 If we read ०प्रतिवद्धा, it may be an adjective to पूण्यभूः. In that case बृहद्भट्टः may also be treated as an adjective to the same word to mean a place where lived great scholars (or Brahmacārinś).

तस्य तनयो मतनयो ^१करणानामग्रणीरनर्घगुणः ।

सान्धिश्रीपद^२सम्भाविताभिधानः^३ प्रजापतिर्जातः ॥३॥

तस्येति । सान्धिरिति सान्धिविग्रहिकाभिधस्यामात्यस्य नाम । तद्रूपं यन् श्रीपदं राजामात्यस्थानं “स्थानं तु पदमास्पदम्” इति अभिधानचिन्तामणिः, तेन सम्भावितं सम्मानितं अभिधानं नाम यस्य सः करणानां कायस्थानां “करणो लेखको राज्ञाम्” इति “कायस्थः स्याल्लिपिकरः करणोऽक्षरजीवनः लेखकोऽक्षर-चुञ्चुश्च” इति च वैजयन्ती, अग्रणीः प्राप्रसरः अनर्घा अमूल्या गुणा यस्य तादृशः मतः अभिमतः इष्टो वा नयः नीतिर्यस्य सः नीतिविदाचार्य इत्यर्थः तस्य पिताकनन्दिनस्तनयः प्रजापतिर्जातः ॥३॥

- V. 3. Unto him was born a son (named) Prajāpati, a person of invaluable merits, who was foremost amongst the Karāṇas (Kāyasthas), with whom politics was a favourite subject, and whose name was honoured by the official title or rank of a Sāndhi (i.e. a Sāndhivigrahika, a minister of Peace and War).

नन्दिकुलकुमुदकाननपूर्णैन्दुर्नन्दनोभवत्तस्य ।

श्रीसन्ध्याकरनन्दी ^४पिशुनास्कन्दी ^५सदानन्दी ॥४॥

नन्दीति । पिशुनान् दुर्जनान् आस्कन्दितुं पराभवितुं आक्रमितुं वा शीलं यस्य स पिशुना-स्कन्दी खलपराभवकारी “ना दुर्जनः खलः कर्णेजयः पिशुनसूचकौ” इति वैजयन्ती, तथा सतः सज्जनान् आनन्दयितुं शीलं यस्य स सदानन्दी सज्जनतोषयिता नन्दिकुलरूपं यत् कुमुदकाननं तस्य पूर्णैन्दुसदृशः श्रीसन्ध्याकरनन्दी तस्य प्रजापतेः नन्दनः पुत्र आसीत् “नन्दनस्तु तनये हर्षकारिणि” इति हैमः ॥४॥

- V. 4. His son was Sandhyākarnandin, the full-moon (as it were) to the forest of lilies in the shape of the Nandi-family, a person who used to attack or criticise the slanderers (or the mischievous people) and to delight the good.

1 MS करया०

2 HS ०श्रीपदा०

3 MS ०धानतः,

which reading mars both the metre and the meaning.

4 MS सिशुना०

5 HS ०सदानान्दी

काव्यकलाकुलनिलयो गुणमणिमेरु^१र्मनोषिणामीशः ।

सीमा साहित्यविदामशेषभाषाविशारदः स कविः ॥५॥

काव्येति । काव्यकलायाः कुलगृहरूपः गुणा एव मणयस्तेषां मेरुः रत्नसानुरिवेत्यर्थः मनोषिणां लब्धवर्णानामीशः पण्डितराज इत्यर्थः साहित्यविदां तज्ज्ञानां सीमा चरमोत्कर्षस्तथा अशेषभाषासु विशारदः नानाभाषाभिज्ञः स सन्ध्याकरनन्दी कविरासीत् ॥५॥

V. 5. He was a poet—proficient in all languages, a perfection amongst those who knew literature, the chief of (all) savants, the veritable Meru (mountain) of jewels of accomplishments (or merits), and the residential quarters (as it were) for the art of poetic composition.

स्तोकैस्तोषितलोकैः^२श्लोकैरक्लेशनश्लेषैः ।

घटनापरिस्फुटरसैर्गर्भीरोदारभारतीसारैः ॥६॥

कलिसीम्नि धर्मराजः कृतानुगं तद्युगं विभूषयतः ।

भर्तुः समस्तजगता^३मभिनवनायणावतारस्य ॥७॥

रामस्येदं चरितं रुचिरं^४रचनाविरिञ्चिरतिचित्रम् ।

अनवद्यशब्दविद्याकोविदवृन्दारकोवादीत् ॥८॥

स्तोकैरिति । अनवद्यायां निर्दोषायां शब्दविद्यायां कोविदवृन्दारकः पण्डितश्रेष्ठः । कोविदः वृन्दारक इव “वृन्दारकनागकुञ्जुरैः पूज्यमानम्” इति समासः शब्दविद्यापारदर्शीत्यर्थः रचनाविरिञ्चिः रचनास्रष्टा “विरिञ्चिः कमलासनः” इत्यमरः स कविः सन्ध्याकरनन्दी कलिसीम्नि युद्धक्षेत्रे “कलहेऽन्त्ययुगे कलिः” इति यादवः “आघाटे कथिता सीमा स्थितौ क्षेत्रे च दृश्यते” इति शाश्वतः । धर्मराजः शमनस्य “धर्मराजः पितृपतिः” इत्यमरः “धर्मराजो यमे बुद्धे युधिष्ठिरनृपे पुमान्” इति च मेदिनी । युधि कृतान्त-सदृशस्य रामस्य रामपालस्य च । कलियुगसीमायां य आसीद् युधिष्ठिरनृपस्तद्रूपस्य वा तस्य । कलौ सुगतरूपिणो रामपालस्य वा चरितमित्यनेन सम्बन्धः । कृतं सत्ययुगं अनुगच्छतीति कृतानुगं तत् युगं त्रैतायुगमित्यर्थः “कृतं सत्ययुगं सौम्यम्” इति वैजयन्ती, विभूषयतः अलङ्कुर्वानस्य दशरथात्मजस्य रामस्य ।

कृतं सत्ययुगं अनुगच्छति अनुकरोतीति कृतानुगं तत् युगं स्वराज्यकालमित्यर्थः विभूषयतो रामस्य रामपालस्य समस्तजगतां भर्तुः नारायणस्य विष्णोः अभिनवावतारस्य अतिचित्रं अत्युद्भूतं इदं रुचिरं हारि चरितं स्तोकेरल्पसंख्यकैः तोपिता लोका यैस्तैः प्रीणितजनैः नास्ति कुशेन अर्थग्रहकुशो यस्मिन् तादृशः श्लेषः तन्नामकालङ्कारो येषु तादृशैः घटनाषु घटनाभिर्वा स्फुटो रसो येषां तादृशैः तथा गम्भीरा उदारा च या भारती वाणी सैव सारो येषु तादृशैश्च श्लोकैः अवादीत् प्राणैषीत् ॥६—८॥

V. 6—8. He, a veritable Virifici (Brahmā) in the art of composition (or literary creation) and the foremost amongst those versed in the science of faultless words, narrated this brilliant and very wonderful history of Rāma (Rāma and Rāmapāla), the new incarnation of Nārāyaṇa (Viṣṇu), the ruler of all the worlds, who adorned that age which followed the *kṛta* (or *satya*) *yuga*, and who was (to his enemies) a Yama (Dharmarāt) on the field of battle [or, who (Rāma) could be likened to Yudhiṣṭhira (living) on the eve of Kali-yuga, or who (Rāmapāla) could be compared with the Buddha (living) on the border of Kali-yuga]—by means of verses, a few in number, which could please all men, in which (the figure *śleṣa*) offered no trouble (to readers), the interest in which remained abiding on account of the events (described), and which possessed the pith of profound and lofty words (or sentences).

रामस्यास्तामास्थिरमाजलमाज्वलनमापवनमागगनम् ।

कीर्त्तिः सन्ध्याकरकविसूक्तिसुधासिन्धुराजमणिराजिरियम् ॥६॥

रामस्येति । सन्ध्याकरकविरचितानां सूक्तीनां यः सुधासिन्धुराजः अमृतमहासागरः तत्र स्थिता मणिराजसदृशी इयं रामस्य दाशरथेः विग्रहपालनन्दनरामपालस्य च कीर्त्तिः कीर्त्तिमयी भारती कीर्त्तिगाथा इति यावत् स्थिरायाः पृथिव्या आ आस्थिरं पृथिवीस्थितिकालपर्यन्तमित्यर्थः “स्थिरा भूमौ शालपण्यां स्थिरो निश्चलमोक्षयोः” इति विश्वः । आजलं आज्वलनं ज्वलनादमेरा आपवनं आगगनञ्च यावत् क्षित्यादीनि पञ्च महाभूतानि वर्तन्ते तावदास्तां वर्त्तताम् ॥६॥

V. 9. May this famous record of Rāma, a string of jewels in the great ocean of nectar-like *sūktis* (good sayings) composed by the poet, Sandhyākaranandin, last as long as the earth, water, fire, air and ether (or sky) exist,

गौरीहितास्तु मुक्तावलिरधिगुणरूपजात्यलङ्कारासौ । प्रियदृष्टिरसाधानकलाभङ्गिरीशकण्ठैकगतिः ॥१०॥

गौरीति । असौ मुक्तावलिर्योः मुक्ताहाररूपा वाक्—अत्र रूपकालङ्कारः स च श्लेषानुप्राणितः^१, ईहितास्तु हया भवतु—“रुचिते हृत्पितृवाञ्छितेष्टेष्टितेहिताः” इति वैजयन्ती । असौ वाक् कीदृशी ? अधिगुणरूपजात्यलङ्कारा अधिका अतिशयिता गुणरूपजात्यलङ्कारा यस्य सः—अत्र “गुणा” अलङ्कारशास्त्रोक्ता माधुर्यादयः, “रूपं” रूपकाख्यालङ्कारभेदः, “जातिः” स्वभावोक्त्यालङ्कारः ते अधिकमनोज्ञा भवन्तीत्यर्थः—तथा प्रियदृष्टिरसाधानकलाभङ्गिः प्रिया दृष्टिः प्रीतिकरं ज्ञानं यस्यां तादृशी—“दृष्टिः ज्ञानमात्रे” इति मेदिनी—तथा रसाधाने शृङ्गारादिरसानां परिपोषणे स्थिता कलाभङ्गिः कलाविन्यासो यस्यां तथाभूता च, तथा ईशकण्ठैकगतिः ईशस्य मदनपालदेवस्य कण्ठ एव एका गतिर्यस्यास्तादृशी—भर्तुः कण्ठे मुक्ताहारवत् सा कविभारती सुष्ठु शोभेत इत्याशयः । अत्रार्थान्तरं ध्वन्यते । तथा—असौ गौरी पार्वती हितास्तु हितकरी भवतु । कीदृशी सा ? ईशकण्ठैकगतिः हरकण्ठैकप्रणयिनी मुक्तावलिः मुक्ताकण्ठहाररूपा अधिगुणरूपजात्यलङ्कारा अत्रिका उत्कृष्टा गुणा विनयादयः रूपं सौन्दर्यं जातिः स्वभावो जन्म वा अलङ्काराः कटककुण्डलादयश्च यस्यास्तादृशी तथा प्रियदृष्टिरसाधानकलाभङ्गिः प्रियदृष्टिः प्रियदर्शना तथा रसाधाने रागोदीपने कला नृत्यगीतादयः भङ्गयो व्याजाश्च यस्याः सा तादृशी ॥१०॥

V. 10. May the poetry (of Sandhyākaranandin)—which has the neck of the king as its only right place—charming by its inherent beauty as well as by the two ornaments of speech, *rūpaka* and *jāti* or *svabhāvakṛti* (which respectively consist of delineation by metaphor and delineation of things as they are)—which presents happy thoughts—and which is (splendid) by its artistic disposition (never-failing) in arousing elegant sentiments—be laid to heart.

1 MS रसाधान ; HS रसाधान. We make it रसाधानं—रस is the one essential thing of poetry the excellences of which are described in this verse. The description of poetry would, therefore, be incomplete without any reference to “Rasa”.

2 मुक्ताहारपत्ने—अधिगुणं गुणे रज्जुमात्रे (विभक्तयर्थेऽव्ययीभावः) अवस्थितानि रूपाणि सौन्दर्याणि जात्यलङ्कारा जातिगतवैविध्याणि च यस्यास्तादृशी, विशेषणान्तराणि च गौरीपत्न इव व्याख्येयानीत्यलं बाहुल्येन ।

The meaning suggested is this :—

May Gaurī, the (bride of Śiva)—ever clinging to the neck of her Lord as the only right place—who is possessed of pre-eminent virtues and beauties of her form, excelling by nature as well as by (artificial) decorations—be kindly disposed (to all).

अवदानं^१ रघुपरिवृद्धगौड़ाधिपरामदेवयोरंतत् ।

कलियुगरामायणमिह कविरपि कलिकालवाल्मीकिः ॥११॥

अवदानमिति । रघुपतिवृद्धश्च रघुपतिश्च यो रामः गौड़ाधिपश्च यो रामः तयोरंतत् अवदानं प्रशस्तकर्म इतिवृत्तं वा “अवदानमिति वृत्ते खण्डने शुद्धकर्मणि” इति हेमचन्द्रः, कलियुगस्य रामायणसदृशं भवतीति शेषः । इह कविरपि सन्ध्याकरनन्दी कलिकालस्य वाल्मीकिसदृशो भवतीति शेषः । “प्रभुः परिवृद्धोऽधिपः” इत्यमरः ॥११॥

V. 11. This (record) of the noble achievements of the two Rāmādevas, viz the lord of the Raghus and the king of Gaṇḍa, is a Rāmāyaṇa of the Kali age, and here (on earth) the poet (Sandhyākaranandin) too is (to be regarded as the Vālmiki of the Kali age.

यः पुनरत्र खलोस्माद्भूततद्भावतः खलीकारः ।

अखलस्येति विलसितं साधुत्वस्यैव किमिह करवाम^२ ॥१२॥

य इति । अत्र काव्यविषये यः पुनः खलः यस्तु दुष्टो भवति तेनेत्यध्यार्त्तव्यम्—अस्मात् अभूततद्भावतः ईदृशः काव्यस्य अदृष्टपूर्वत्वादेव अखलस्य अदुष्टस्यापि खलीकारः दूषणं भर्त्सनमित्यर्थो भवेत्—इति इदं हि साधुत्वस्यैव विलसितं परिस्फुरणं स्वतःप्रतिपादनमिति यावत् भवेदिति शेषः । इह अस्मिन् विषये किं करवाम अत्र किं नः कर्त्तव्यम् ? काव्यमिदमपूर्वसृष्टिस्ततो हि दुष्टेनैतद् दूष्यते । यद्वि दुष्टेन दूष्यते तस्यादुष्टत्वं स्वतः सिद्धमेव भवतीति तस्य साधुत्वप्रतिपादने नास्माभिः प्रयासोऽङ्गीकर्त्तव्य इत्याशयः । अत्रायं

व्याकरणानुसारी श्लेषः—यः पुनरत्र खलो भवति खल इति शब्दस्तिष्ठति अस्मात् अखलस्य अनीचस्य खलीकरणं नीचीकरणम् अभूततद्भावतः अभूततद्भावार्थं भवतीति शेषः । यः कश्चित् पदार्थः येन रूपेण प्रागसिद्धस्तेन रूपेण तस्याविर्भावः अभूततद्भावस्तदर्थं 'च्विप्रत्ययेन खलीकारः' इति पदं भवति । इति इत्यनेन हेतुना साधुत्वस्यैव अदुष्टत्वस्यैव विलसितं सम्यक् प्रतिपादनं भवति ॥१२॥

V. 12. That there is a perverse criticism of the work, because of its unprecedented character, from one who is mean and malicious—itself testifies to its absolute purity. What can we do in this matter ?

Another meaning which is suggested on the basis of *Śiṣya* is this :—

The word “khalikāra” is derived from that word “khala” (by the grammatical change in form) in the sense of making up what it was not before by nature. (Thus the word implies making something “khala” or of inferior character, which it was not before by nature). Therefore this (grammatical form itself) is the obvious proof of its superior character. We have nothing to do in this matter.

सोस्तु खलो यदनुगमे विगुणेन गवा^१ कृतप्रबन्धानाम् ।

बहुलीकृते हितफलः^२ सञ्चारो लोकधान्यतो दृष्टः ॥१३॥

स तदृशः खलः अस्तु भवतु आशंसायां लोट्, यदनुगमे येन अनुगमे निरन्तरपर्यालोचने विगुणेन विशिष्टगुणशालिना कविना गवा वाचा कृतप्रबन्धानां रचितसन्दर्भाणां बहुलीकृते बहुलीकरणे भावे क्तः बहुधा विज्ञापने इति यावन् सञ्चारः सम्प्रसारः लोकधान्यतः लोकानां कृषीवलानां धान्यदृष्टान्तत इत्यर्थः हितफलः अभीष्टफलप्रसूः दृष्टः अस्माभिरिति शेषः । अत्रार्थान्तरमपि धान्यपक्षे द्रष्टव्यम् । तद्यथा—कृतप्रबन्धानां कृते भावे क्तः क्रियायां कर्षणादिकायां प्रबन्ध अविच्छेदः येषां ते कृतप्रबन्धाः निरवच्छिन्नकृपिकर्मसु नियुक्ताः कृषिजना इत्यर्थः तेषां स तथाभूतः खलः धान्यमर्दनस्थानं खामारेति प्रसिद्धं अस्तु तिष्ठतु—इदमप्याशंसायाम्—यदनुगमे यदनुसरणे विगुणेन गवा विशिष्टो दृष्ट इत्यर्थः गुणो रज्जुर्यस्य तेन गवा बलीवर्हेन सञ्चार इतस्ततः सञ्चरणं बहुलीकृते निर्वुषीकृते बुपस्यापसारणेन राशीकृते हितफलः हितकारी दृष्टः “धान्यं पुतं तु बहुलीकृतम्” इति यादवः ॥१३॥

- V. 13. Let there remain a traducer in whose constant criticism there is an advertisement of literary works by a worthy one—this being done, its transmission among the populace is seen to yield beneficial results—just as a threshing floor is desired to be there for those who are busily engaged in their work (of cultivation)—in treading round which (viz. the threshing floor) the movement by the bullock not tied by a rope is found to be of good result, the corn being threshed and heaped up.

अवरञ्चिकीर्पत्युच्चैर्दोषाशयेन यो भान्तम् ।

उपरि कलानिधिमन्धः साक्षादेष स्वमेव मलिनयति ॥१४॥

अवरेति । यः स्वल्पदृष्टिर्जनः उच्चैः स्थितं दीप्तिमन्तं कलानिधिमिन्दुमुपरि दोषाशयेन हस्तावस्थापनेन अवरं चिकीर्षति आवृतदीप्तिं कर्तुमिच्छति साक्षात् मन्धः मन्धःसदृशः एष स्वमात्मानमेव मलिनयति अन्धकाराच्छन्नं करोति “साक्षात् प्रत्यक्षसदृशः” इति यादवः । किञ्च यो हि सूचकः कलानिधिं कलाविदं प्रकृष्टं कविं केवलेन दोषाशयेन तत्काव्यदोषप्रदर्शनेन न्यक्त्तुमीहते स तेन कर्मणा आत्मनमेव मलिनं करोति । “दोषः स्यात् दूषणे पापे दोषा रात्रौ भुजेऽपि च” इति मेदिनी ॥१४॥

- V. 14. The person who desires to shade (lit. make low) the moon shining so high by placing his hands up is a veritable blind man, for (by that action) he darkens his own self.

N.B. The second interpretation may be put thus :—One, who desires to depreciate the glory of a great artist (or poet) with a mind to point out his defects only, lowers himself.

कापि 'काप्यस्माभिर्जडमन्तरगाधं' पङ्कमभिः शङ्क्य ।

गुणनिवहनिविड्वन्धा गुप्तासीद्गौ रसस्त्रवन्तीयम् ॥१५॥

कोति । कापि कापि कुत्रचित् अनिर्देश्ये स्थाने जडं मन्दमतिमेव अन्तरगाधं अन्तःस्थित-मतिगभीरञ्च पङ्कमभिः शङ्क्य पापमाशङ्क्य “पङ्कोऽस्त्री कर्हमे पापे” इति मेदिनी—रसस्त्रवन्ती रसस्रोतस्विनी “नदीस्रोतस्विनी कुल्या स्रवन्ती निम्नगा सरित्” इति वैजयन्ती—इयं गुणनिवहनिविड्वन्धा गुणनिवहेन वामनादिमतसिद्धेन ‘वन्धवैकट्या’त्मकश्लेषादिगुणचतुष्टयेन निविडो बन्धः प्रगाढो रचनाविधिर्यस्याः सा गौः

कविभारती गुप्ता अप्रकाशिता आसीत् । अत्र अर्थान्तरमपि मयम् । गौः कविभारती धेनुश्च । इयं रामचरितरूपा कविभारती धेनुरिव गुप्तासीदित्यर्थः धेनुपक्षे चायमर्थो बोद्धव्यः—अस्माभिः कापि कापि जडं जलमेव—“डुल्योरभेदः”—“जडं मन्दबुद्धौ जले” इति रायमुकुटः—अन्तराधं अन्तः प्रच्छन्नं अतिगभीरं पङ्क्तं कर्ममभिशङ्क्य मत्वा गुणनिवहनिविडबन्धा गुणनिवहैः रज्जुसमूहैः निविडो दृढो बन्धः बन्धनं यस्या एवम्भूता सती गौः धेनुः गुप्तासीत् रक्षितासीत् ॥१५॥

V. 15. On apprehending the dull and senseless people as bottomless sin in itself in hiding, in this and that place, this poem (*Rasa*, formed compactly of many inherent beauties, was kept carefully concealed (i.e. unpublished),—just as on the apprehension that a pool of water is nothing but quagmire, deep unfathomably and covered (completely under water) in this and that place, the mild cow streaming with sweet milk is kept carefully tied up with a mass of ropes.

रसनागवशा निरगाच्च^१ पदगत्या चित्रपादबन्धैव^२ ।

तामुद्धर्त्तुमिदं शतशः स्वयमासते सन्तः ॥१६॥

रसेति । रसनागवशा रसनां जिह्वां गच्छति या सा वशा वामा “वशा सीमन्तिनी वामा” इति हेमचन्द्रः—रसनाप्रवर्तिनी सा कामिनी वाणीत्यर्थः पदगत्या पदन्यासेन पदानां विन्याससौष्ठवेनेत्यर्थः चित्रपाद-बन्धैव चित्रः अद्भुतः पादानां श्लोकतुरीयांशानां बन्धो रचना यस्याः सा तथाभूतव । अत्र हि गुणनिवहनिविड-बन्धतया बहुनामपि पदानामेकपदवद्भासनं चित्रमेवेति निगलितार्थः निरगाच्च केपाञ्चित् जिह्वामे स्थिता सा कविभारती कदाचित् प्रकाशं गतेति भावः । इतः अस्माद्धेतोः शतशस्ते सन्तः सज्जनाः तां वाणीं उद्धर्त्तु मोचयितुं खलाक्रमणादिति शेषः स्वयमासते स्वयं व्यापृतास्तिष्ठन्ति ।

अत्रापि श्लेषेणोपमाध्वनिः । धेनुरिव सा वाणीत्यर्थः । धेनुपक्षे अयमर्थः—रसनागवशा रसनां रज्जुं गच्छति प्राप्नोति या सा रज्जुबद्धेत्यर्थः वशा धेनुः “वशा करिण्यां स्त्रीगव्यां च” इति मेदिनी चित्रपादबन्धैव चित्रः सुन्दरः पादबन्धः पादबन्धनं दाम यस्याः तथाभूतव पदगत्या चङ्क्रमणेन निरगाच्च बन्धनस्थाना-भिर्गतासीत् । इतः अस्मात् कारणात् तां धेनुं उद्धर्त्तुं उत्थापयितुं पङ्क्तादिति शेषः शतशस्ते सन्तः साधवः स्वयमासते विद्यन्ते ॥१६॥

१. The ‘च’ is better placed after ‘निरगात्’. It is put before the verb in the MS.

२ MS पादबन्धैव, ‘इव’ would be meaningless here.

- V. 16. Speech—the fair one—passing from lip to lip (lit through tongue) came out, with the picturesquely formed lines having symmetrical arrangement of words. Good men in their hundreds are here voluntarily to rescue her (from vile attacks);—(the meaning suggested—) even as the cow, with the rope with which she was tied down, came out step by step with the beautiful chain on her legs; and good men in their hundreds are here voluntarily to rescue her from the quagmire.

नुत^१ सत एवा^२हृदयाद् ये सारस्वतमवन्त्येनम्^३ ।

^४सूराः स्वरादपि सुधां ^५यन्त्ररसनापूतेन सिञ्चन्ति ॥१७॥

नुतेति । सत एव सज्जनादेव नुत स्तुत यूयमिति शेषः । ये सज्जनाः अहृदयान् हृदयहीनाहुर्जनान् सारस्वतं सरस्वतीदेवताकं एतं ग्रन्थं अवन्ति रक्षन्ति । सूरा विद्वांसः यन्त्ररसनापूतेन शुद्धिसाधनयन्त्ररूपया रसनया पूतेन शुद्धिविधानेन पूतेनेति भावेक्तः स्वरादपि ध्वनेरपि सुधां सिञ्चन्ति अमृतसेकं कुर्वन्ति । ^६ते हि नाम विद्वांसः ये यत्किञ्चिद्ब्रूनिमात्रं यथावदुच्चार्यैव तत्र मनोज्ञमर्थमाविष्कुर्वन्तीत्याशयः ॥१७॥

- V. 17. Praise only the worthy ones who defend from heartless (attackers) this sacred poem. (Those) wise men shed nectar even from (what is more) sound through (a process of) refinement using only their tongue as the (necessary) appliance (for it).

शुचिरुचिरवक्रिमकलामयमिदमुदितं ^७गवामधिप ते रत्नम् ।

^८शब्दगुणभूषणाद्भुतमुत्तंसयते सते गिरीशाय नमः ॥१८॥

1 In fact, the first letter of the verse is very doubtful. It looks like 'नु'. HS एत.

2 HS एव.

3 MS वन्तानम्

4 MS सूराः

5 मंत्र०

6 The verse praises those champions of the poet who defend every word of his against his detractors. It means that those wise men prove every sound which they utter as having beautiful meaning and thereby please all, as if by sprinklings of nectar.

7 MS गावा०

8 MS शब्दा०

शुचीति । हे गवामधिप हे भूस्वामिन् इदं रत्नं रत्नभूतं काव्यं रामचरिताख्यं उत्तंसयते कर्णभूषणं कुर्वन्ते सादरमाकर्णयते इत्यर्थः ते राज्ञो तुभ्यं नमः । किम्भूताय ते किम्भूतं च रत्नम् ? इत्याकाङ्क्षायामाह—सते साधुचरिताय गिरीशाय गिरां वाचामीशाय शब्दविद्याविशारदायेत्यर्थः “गिरीशो वाक्पतौ रुद्रे गिरीशोऽद्रिपतावपि” इति विश्वः । किम्भूतं रत्नमित्याह—शुचिरुचिरवक्रिमकरामयं शुचिं शुद्धं रुचिरं मनोज्ञं वक्रिमकरामयं वक्रोक्त्याख्याथालङ्कारबहुलं तथा शब्दगुणभूषणाद्भूतं शब्दगुणैर्माधुर्यादिभिः भूषणैरनुप्रासादाद्यलङ्कारैश्च अद्भुतमिति उदितं कथितं प्रशंसितमित्यर्थः । अत्रार्थान्तरमपि शिवपक्षे स्मयम् । तद्यथा—हे गवामधिप वृषवाहन शिव शब्दगुणभूषणाद्भूतं शब्दगुणमाकाशं तस्य भूषणेन अलङ्करणेन अद्भुतमिदं रत्नं चन्द्ररूपं उत्तंसयते शिरसि धारयते ते नमः । पुनः किम्भूताय ते ?—सते सत्स्वरूपाय नाम्ना गिरीशाय । किम्भूतं तच्चन्द्राख्यं रत्नम् ?—शुचिरुचिरवक्रिमकरामयं शुचिः पवित्रः रुचिरः दीप्तिमयः वक्रिमा वक्रभावः यस्य तत्तथाभूतम् कलामयश्च कला चन्द्रकला तन्मयश्च तथा उदितं उच्चैः उत्थितम् ॥१८॥

- V. 18. Salutation be to thee, O lord of Earth, who have worn on the crest (or on the ear) that gem, namely that poem, which is (highly) spoken of as pure, perspicuous and pleasing to all, which abounds in arts and equivocal speeches, and which is a marvellous creation having its own inherent excellences of words as well as rhetorical embellishments.

Another meaning suggested is this :—

Adoration be to thee, O God, (Śiva) the Lord of mountain and of eternal presence, possessing the Bull as conveyance and using as his head-ornament that lofty gem which consists of a lunar diget, having a pure and resplendent curve, which, by beautifying the ethereal space, appears wonderful.

योयं गदितो नागस्कन्धक्षितिभृन्मया विदितगोसारः ।

परमविलासिनमन[] हरिमिव हरिकेतनं कथमिव स्तौमि ॥१९॥

योयमिति । योऽयं नागस्कन्धक्षितिभृत् हस्तिस्कन्धः नरपतिः रामदेवः विदितः गोः पृथिव्याः सारो येन तादृशो मया गदितः अत्र काव्ये वर्णितः । परमविलासिनं हरिमिव विष्णुमिव हरिकेतनं एनं पण्डितानामाश्रयभूतं विष्णुनिवासरूपं एनं क्षितिभृतं कथमिव स्तौमि । हरिकेतनशब्देन कपिध्वजः अर्जुनश्च व्यज्यते । हरिरपि विदितपृथिवीभारः नागस्कन्धेन शेषनागस्य स्कन्धेन क्षितिबहनकार्यं विधत्ते । स हरिकेतनश्च हरे सिंहस्य केतनमिव केतनं कृत्यं यस्य स नृसिंहावतार इत्यर्थः “केतनन्तु निमन्त्रणे । गृहे केतौ च कृत्ये” इति मेदिनी ॥१९॥

- V. 19. How can I sufficiently eulogise that (king), who is the abode of Hari (or, who is, as it were, Hariketana i.e. Arjuna himself), who may be likened to Hari (Viṣṇu) that great sportive god – (this person) who is a king possessing the shoulders of an elephant and who is aware of the quintessence of the earth ?

A.B. The god Viṣṇu also is aware of the strength of the earth having caused it to be borne on the shoulders of the (Śeṣa) serpent, and whose performance resembled that of the lion, when he assumed the Man-lion form.

^१सारस्वतं किमपि तज्ज्योतिरुपाद्धा^२ बुधा यदभ्यासभृताम् ।
 किमिवोद्धाराद्वैतं^३ चित् किञ्च किञ्च काममभिनते भावः^४ ॥२०॥
 इति श्रीसन्ध्याकरनन्दिविरचितं रामचरितं नाम काव्यं समाप्तमिति ॥
 ५आर्या ॥२२०॥
 यथादृष्ट्यादि । श्रीशीलचन्द्रस्य ।

सारस्वतमिति । बुधाः पण्डिताः सारस्वतं सरस्वती देवतास्य तत् सरस्वतीदेवताकं किमपि अनिर्व्वचनीयं तज्ज्योतिः तत्प्रकाशात्मकं वस्तु उप—उपेत्यव्ययस्य “हीने आधिक्ये च कर्मप्रवचनीयता”—तस्य ज्योतिषो अर्थोना^१ इत्यर्थः अद्धा सत्यमेव भवन्तीति शेषः, यदभ्यासभृतां यस्य अभ्यासं पुनः पुनरनुशीलनं सामीप्यं वा विभ्रतां यस्यानुशीलनपराणां सामीप्यभाजां वा चित् चित्ते उद्धाराद्वैतं उद्धारे मुक्तौ यद्वैतं अमेदज्ञानं तत् किमिव किमप्यकिञ्चित्करं वस्तु—इवेति वाक्यालङ्कारं—नते भक्तिनम्रे किञ्च किञ्च कथं वा कथं वा काममभि कामनामुद्दिश्य भावः जन्म- उपपद्यत इति शेषः । नहि सारस्वतसिद्धानां भक्ति-प्रणतचेतसां कामनाभावे पुनर्जन्मोपपद्यत इत्यर्थः ॥२०॥

- V. 20. The learned are under the sway of that indescribable light, which belongs to the goddess of speech and learning ; and verily to those meditating on it, what indeed is the knowledge of ‘non-duality’ in their mind for the deliverance of their soul ; and to one making a humble obeisance to it, why indeed should there be birth, which recurs on account of (the fulfilment) of a desire ?

1 HS' reading, arrangement of words and restoration of letters of this verse can not be understood.

2 HS उपाद्धा

3 HS किमच किमच

4 भावाः

5 HS omits this statement of the scribe. Here the number of verses is put down as 220. We have, however, altogether 215 verses in the MS.

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65	9	कुर्वेस्य	कुर्वेस्य
72	5	शक्तिर्जाग०	शक्तिर्जाग०
75	6	छिन्नानां	छिन्नानां
77	7	०समीपे	०समीपं
"	"	नयन्नेत्यर्थः	नयन्नित्यर्थः
78	20	युक्तः	युक्तैः
79	14	तैः	स्तैः
"	19	०पालैः	०पालैः
84	16	यतोयं	यतोयं

Page	Line	For	Read
84	17	महातर्थ	महातीर्थ
"	fn. 5	गङ्गा०	Or, गङ्गा०
"	fn. 6	अपुन०	Or, अपुन०
89	23	afflictions	afflictions
95	18	नगरीनां	नगरीणां
103	4	कनकमयाणां	कनकमयानां
"	21	मञ्जरीणां दहरीणां	मरीचिमञ्जरीणां तदहरीणां
"	24	मध्यागः	मध्यागः
105	12	०ब्भूयिष्ठो०	०ब्भूयिष्ठो०
"	"	०व्विपय०	०व्विपय०
"	15	०पभुक्त्यमानेः	०पभुज्य०
"	"	उत्पादयद्भि०	उत्पादयद्भि०
107	19	०शीलेन	०शीलेनामुना
112	4	राज्य०	राज्या०
"	14	universal	to universal
128	18	०विकाश	०विकाशः
131	12	his rural	the rural area of his
132	15	कूप०	कूप०
143	12	in complete	is complete
145	3	वृत्तमिति	वृत्तमिति
150	5	लक्ष्मी	लक्ष्मीः
151	4	अतिविद्वन्नमपित्यर्थः	अतिविद्वन्नमपीत्यर्थः
152	25	पुनं	पूतं
161	19	बद्धत्तु	उद्धत्तुं
164	3	who is	who has been described (by me)
"	14	उपेत्यव्ययस्य	उपेत्यव्ययमस्य

